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Anecdote of Bishop Leighton
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REGISTER

OF THE

DIOCESAN SYNOD OF DUNBLANE

REGISTER

OF THE

Diocesan Synod of Dunblane

1662-1688

WITH AN INTRODUCTION AND BIOGRAPHICAL NOTES

BY

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INTRODUCTION.

THE following REGISTER is printed from the original MS. preserved in the Leightonian Library at Dunblane. That Institution was founded in pursuance of the last will and testament of Archbishop Leighton, who, having "gathered a well-chosen collection of curious as well as useful books, left them to the Diocese of Dunblane for the use of the clergy there."—(Burnet ii. 241.) The Register contains the minutes of the Diocesan Synod from the Restoration to the Revolution, as they were taken down by the Clerk of the Court at the time, and is now printed in the hope that it may be found interesting to students of ecclesiastical history as throwing considerable light on the government of the Church, the form of worship, the exercise of discipline, and the practical working of the Church courts during the troubled and distracted period to which it refers.

Burnet, 241.

By the Act Rescissory passed in 1661—an Act which Bishop Burnet characterises as "an extravagant Act, and only fit to be concluded after a drunken bout"—all the Acts of all the Parliaments subsequent to 1633 were swept from the statute-book; the Presbyterian form of Church government was consequently abolished, and the old laws in favour of Episcopacy

Church government.

revived "as before the late troubles during the reign of his Majesty's royal father and grandfather of blessed memory." That there might be no doubt on the matter, another Act was passed, entitled an Act for the Restitution and Re-establishment of the ancient Government of the Church by Archbishops and Bishops, followed immediately by a royal proclamation "prohibiting and discharging all meetings of Synods, Presbyteries, and Kirk-sessions until they be ordered by the Archbishops and Bishops of the kingdom." These Acts and proclamation "razed Presbyterian government quite," and completed the re-establishment of Episcopacy.

Wodrow, i. 250.

I. National Synod. Charles II. Parl. I. Act V.

In 1663, the King, "by virtue of his royal prerogative and supreme authority in causes ecclesiastical," appointed and declared that there should be a NATIONAL SYNOD, composed of the two Archbishops, all Bishops and Deans, all Moderators of meetings for exercise, and an elected member of each meeting, and one from each college or university. The Synod was to meet only by royal appointment, and to consider only such matters as were submitted to them by the King through the Archbishop of St Andrews; and no Act was to be of any force unless approved of by his Majesty or his commissioners. But, as Burnet states, "The Act was so penned that nobody moved for a National Synod when they saw how it was to be constituted."

i. 262.

II. The Diocesan Synod.

By the Act restoring Episcopacy, the Bishops were reinstated in all the rights and privileges which they possessed prior to 1637, and invested with full power to govern the Church "with the advice and assistance of such of the clergy as they found to be of known wisdom and prudence;" and all Acts of Parliament were cassed and annulled which could be interpreted to have given any power to the General, Provincial, and Presbyterial Assemblies and Kirk-sessions "other than that

which acknowledgeth a dependence upon and subordination to the sovereign power of the King, as supreme, and which is to be regulated by and authorised in the exercise thereof by the Archbishops and Bishops, who are to put order to all matters and causes, and to be accountable to his Majesty for their administrations." According to this Act, all power was supposed to be derived from the King, and vested in the Archbishops and Bishops, who acted rather as his delegates than as the ecclesiastically constituted and authorised office-bearers of the Church—it being left to their discretion to appoint or not, as they saw cause, men of loyalty and prudence to be associated with them in the government. Some of the Bishops ruled with a high hand; but Leighton, being anxious to conciliate and unite all parties, adopted a more liberal policy in the Diocese of Dunblane. He invited the ministers of the several parishes within the bounds to attend his Diocesan Synod, assuring them "that the Synod and each member of it hath now as full and free liberty of voting and declaring their assent and dissent in all things that occur as ever they had in the former tymes." Accordingly, at his first Synod almost all the ministers attended, "very few being absent, of whom the most sent their excuses either by word or writt." At these meetings the Bishop, of course, presided; and in his absence the Dean, by his appointment—though to this latter arrangement it would seem the ministers sometimes demurred. For instance, on one occasion when the Bishop was absent, he left an order with the Dean to preside in his stead. "But the brethren, finding that there was little or nothing to do, chose rather to wave the meeting synodically for that time;" and on another similar occasion it was put to the vote who should preside, and "Mr Thomas Lindsay, minister and Dean of Dunblane, by consent of the whole brethren convened for the

Register, 7.

Ib. 1.

Ib. 98.

Ib. 88.

Ib. 94.

time, was chosen Moderator." In short, the Diocesan Synod, under Episcopacy, differed little from the Provincial Synod under Presbytery. It met at the same times; it transacted the same kind of business—bills, references, and appeals being brought up to it from the Presbyteries; and its decisions uniformly were in the joint name of "the Bishop and Synod."

III. Of the Exercise or Presbytery.

Royal proclamation, 9th Jan. 1662.

Wodrow, i. 249.

Burnet, i. 178.

Wodrow, i. 262.

Record of the Presbytery of Perth, 5.

By a proclamation emitted by the Privy Council in the King's name, Presbyteries were prohibited from meeting "until they should be authorised and ordered by the Bishops and Archbishops." In this respect Charles went further than either his father or grandfather. The Prelacy he introduced differed materially from the old Scottish Episcopacy. When James brought in Bishops, Presbyteries were allowed to continue in almost the full exercise of their Presbyterial functions, only the Bishops were introduced as permanent Moderators. But Charles interdicted the Presbyteries from meeting at all until they had been reorganised as Bishops' Courts. And when they were at last permitted to meet, it was only for "the exercise of their gifts together," under authority from the Bishop and as they held commission from him to the exclusion of ruling elders. At the first meeting of the Diocesan Synod of St Andrews it was enacted "that there salbe within the several precincts" (the very name of Presbytery being eschewed) "within the Diocie that formerlie were, meetings of the ministers of the respective bounds, for *exercise of their gifts* as formerlie; for putting to tryall young men who offer themselves to be probationers; for trying the gifts and abilities of such as are presented to churches—their presentations being transmitted to the several meetings by the Archbishop; for trying and examining of scandals referred to them by particular Sessions, and proceeding toward the censure of the same. Provided that no sentence of excommunication against any person be

pronouncit, nor sentence of suspension or deposition against any minister, without acquainting the Lord Archbishop, and having his authority to it."

The limited powers of these meetings are here specified; and when the Archbishop had any communication to transmit to them, he carefully avoided the old name for the judicatory, and gave them their new title. For example, a minute of 21st October 1663 bears that "ane lettre was this day producit and read direct *to the brethren of the Exercise of* Perth, subscribit by the Archbishop of St Andrews, wherein the brethren are advertised to keep the Diocesan Synod on the 27th of October instant." See also a letter to "the brethren of the Exercise at Auchterarder," of date 12th July 1673, recorded in the minutes of Presbytery. Sharp also always exercised his prerogative of appointing the minister who was to preside at the Exercise; whereas in the Diocese of Dunblane, under the Episcopacy of the conciliatory and peace-loving Leighton, Presbyteries were generally left to choose their own Moderators. For example, 10th April 1683, "Dr James Drummond, minister of Muthil, be vote of his brethren, continued Moderator to the Presbytery of Auchterarder." At other times, as on 10th October 1666, the Moderator was appointed "by advice and consent of the brethren;" or, as on 13th October 1664, "nominated by the Bishop, and willingly accepted by the brethren."

Register, 220; see also, 224.
Ib. 230.
Ib. 39.
Ib. 11.

Among the duties assigned to this court was the examination of young men offering themselves for licence, which seems to have been conducted very much in the same way as now. There was a homily, an exegesis, an exercise and addition, an examination in the Hebrew and Greek languages, and catechetical trials. If the candidate was approven, he received a testimony to the Bishop, who granted him licence to preach and exercise his gifts as a probationer. When he received a

Examination of Students.

presentation it had to be lodged with the Bishop, who thereupon granted warrant to the Presbytery to take him on trials for ordination, which were much the same as the trials for licence. These being sustained, he was remitted to the Bishop for ordination, and again sent back to the Presbytery to be inducted or collated—which was done before the congregation after edict served, by putting into his hands "the pulpit Bible, the keys of the Church, and the bell-tow."

The judicial functions of the Presbytery were exercised during the period embraced in the Register very much in the same way as they had been before the Restoration, and as they are now.

IV. Kirk-sessions.

This parochial court was suppressed by the sweeping Act of the Privy Council above referred to, which interdicted all Church courts from meeting. "Synods were first interrupted and then discharged; Presbyteries were inhibited to meet; and Sessions likewise must die with the expiring government of this Church." They were revived again, however, under Episcopacy, though considerably shorn of their power. Their functions and sphere of jurisdiction are defined by Archbishop Sharp in his first Synod at St Andrews.

Wodrow, i. 250.

Quoted in record of Presbytery of Perth, 14th Jan. 1663.

"My Lord Archbishop and the Synod, considering how necessar it is that ministers be assisted in the exercise of discipline within their respective congregations, doe appoint that in everie congregation the several ministers shall assume and choose a competent number of fitt persons, according to the bounds of the parish, to oversee the manners of the people; to assist in Session for bearing down of profanity and disorders, and advancing of good order in the congregation; and also for taking care of the collections for the poor, and distributing what is collected for their necessitie." Here the Primate took care to avoid giving the old name to the new order; but

Leighton was not so scrupulous. In his charges to the brethren frequent directions are given as to the qualifications of the men that they ought to select for the office. For example, "As we ourselves should be exemplary in holiness, we should endeavour that our *seniores plebis*, or *elders of the people*, be so too, and for that end rather to have them well chosen, though fewer, than a great number of such, as too often they are." And again, "It was recommended by the Bishop to the brethren that those whom they make choice of to be elders and overseers of their several congregations be understanding men, and men of good life and conversation, and free of any known scandal." Then, as now, the ministers seem to have had difficulty in getting a sufficient number of suitable men who were willing to accept the office. At a visitation at Comrie, 7th August 1678, the minister gave in the names of eight elders; but the Presbytery, "considering the paucitie of the number, did appoint him to elect more, and did exhort those that were already elected to persuade and move others to undertake to be assistant to him." The minister was then asked "if his elders were blameless. He declared they were the best he could have." In the session-book of Gask we have an example of the way in which their election was conducted: "December 16, 1675. The Session considering that by the death of Johnne Oliphant, elder, and Thomas Fiskin, elder, their quarters are prejudiced, therefore they determine to choose two in their rooms, and by voice of the Session they named" four, from whom to elect two. Several spoken to "refused to be elders, saying they was unfit to tak on that office;" and at a subsequent meeting "the minister shewed to the Session that he had dealt earnestlie with Ninian Fiskin to be ane elder, whom he persuaded thereto, and asked the votes of the elders, who were well satisfied therewith, judging him, although

Register, 35.

Presbytery Record, 7th Aug. 1678.

Gask Session Record.

young, yet to be as fit as those who had refused; and the said Ninian was admitted accordingly"—apparently without any edict or form of ordination.

The following are specimens of the cases of discipline brought before the Sessions at that time:—

"5th January 1678: compeared John Murray, and avowed that he had transgressed by being one of four who drank 4 chappins of ail in Mathew Dou's house at late drinking on the Lord's Day." He was rebuked, and exhorted not to do the like in future. At another meeting "Alexander Bennet gave in a bill against Jannet Scharp for slandering him as a corn-stealer, by venting that he had headed a stack with his neighbour's corn." The minister said "he would speak to the Presbytery thereanent." 20th July 1675: John Kippen and Peter Olyphant are cited for flyting together. "They were sentenced to come in before the pulpit and before the congregation and own their said transgression, which they did." 14th June 1674: John Garvock and his spouse were subjected to a similar sentence "for transgressing the Sabbath by spreading muck after the sunsetting." August 2, 1674: Janet Allan was cited for slandering Andro Bennet, "by saying that he stealed her kale and set them in his ain yaird." And on 26th June 1674, "the elders desired that the minister would take out of the left pledges" (that is, the accumulated fines in the box) "40 shillings to pay John Olyphant for a new repentin'-stool."

Gask Session Record.

In the charges or addresses by the several Bishops at their Synodical meetings, special directions are given to the clergy as to the exercise of discipline. "Not only scandals of unchastity, but drunkenness, swearing, cursing, filthy speaking, so usual among the common sort in their house or field labour, mocking of religion, and all other offences," were to be in-

Register, 1, 47, 49, 57, 59, 36.

quired after and censured; and the records of the inferior courts more particularly show that discipline was as much needed then, and as strictly exercised, as at any period of the Church's history.

Public worship.

Excellent rules in regard to the mode of conducting divine service were laid down by Leighton at his first Synod, and frequently repeated at subsequent meetings. The Directory for Public Worship, drawn up by the Westminster Assembly, appears to have fallen into disuse "during the troubles;" and the Scottish Book of Common Prayer—or "Laud's Liturgy," as it was more generally called—seems to have sunk into oblivion.

Prayer.

At a meeting of Synod in April 1642, inquiry having been made as to what had been done with the Service Books, "Mr Henrie Livingston answers that he had received them from Mr James Pearson, and hes them in this toun readie. The Assemblie ordains him to keep them till he be required again; and he, by his word of promise, obliges himself to make them forthcuming unto the Assemblie. This Provincial refers unto the General Assemblie what shall be done with these and others of that sort throughout the kingdom." The restored Church was therefore without a ritual or any prescribed form of prayer. The practice seems to have varied in different Dioceses. In Aberdeen it was enacted that there should be a set form of prayer. Gilbert Burnet and a small number of others used the English service, and a few more adopted the Book of Common Order. But, as a rule, ministers either prayed extempore or compiled a kind of service for themselves. In the Register, ministers are warned in their prayers to guard against "such a length as may wearie out the attention of the soule, lest thereby devotion be rather quenched than inflamed," which evidently implies the want of a prescribed form. So also in the process against Mr Spence, before resolving upon

P. 102.

Register, 171.

the sentence to be pronounced, "the Bishop did desyre one of the brethren to pray for direction and assistance in so important ane affair;" and before reading the sentence of excommunication against the Laird of Broich, the minister of Crieff was ordained "publiclie to pray for him before the congregation in the pulpit." But different practices were followed in different Dioceses. A form of prayer was drawn up for morning and evening services in the Cathedral at Aberdeen; and in the paper laid before the Presbytery of Auchterarder by Mr Spence (which led to his deposition), among the corruptions he complained of the Church being infected with, he specifies "the private assayes to introduce into or impose upon this Church ane anwarrandable liturgie of unsound and lifeless form." The Privy Council passed an Act in 1680 allowing the English service to be used in private families, but it never came into public use. After the experiment in 1637 it was not considered safe to venture upon liturgical reform. Row says "many began to dispute for a liturgy, and some to preach for it; but the fox Sharp was not much for it, only because he had no will to ride the ford where his predecessor was drowned." The Book of Common Prayer, therefore, was never much used; and, as Dr Burton says, "we are driven to the antithesis that while the Covenanters of 1638 had a liturgy, the Episcopalians of Charles II.'s reign had none."

Presbytery Record, 7th Nov. 1683.

Ib. Oct. 3, 1678.

Wodrow, iii. 232.

Life of Blair, 563.

Burton, vii. 478.

Attitudes. Register, 35, 16, 24, 86.

In regard to attitudes, it is recommended that "ministers endeavour to reduce the people from the irreverent deportment they have generally contracted in the public worship, particularly from their most undecent sitting at prayer, to kneel or stand as conveniently they may, that we may worship both with our bodies and souls Him that made both, and made them both for that very end. Oh how needful is that invitation to be often rung in our ears that seem to have wholly forgot it:

'O come, let us worship and fall down, and KNEEL before the Lord our Maker'!"

Leighton was among the first to introduce a new style of preaching into Scotland. In the time of the Covenant, ministers all went upon one track, raising observations on points of doctrine out of their text, and proving these by reasons, and then applying those, and showing the use that was to be made of such a point of doctrine, for instruction and terror, for exhortation and comfort, for trying of themselves upon it, and for furnishing them with proper directions and helps; to this some added the resolving of doubts concerning the state they were in, or their progress or decay in it, "which protracted the sermons to an intolerable length, and made them both long and heavy. Leighton and his followers of the new school confined their attention to one or two topics suggested by the text, and wound up by earnest and practical appeals to the heart and consciences of their hearers." "His preaching had a sublimity both of thought and expression in it, while the grace and gravity of his pronunciation were such that few heard him without a very sensible emotion." It had been customary among the Covenanters to have not only long sermons, but also for several ministers to preach in succession at the same diet. "I remember," says Burnet, "one Fast-day there were SIX sermons preached without intermission. I was there myself, and not a little weary of so tedious a service." Deprecating this practice, Leighton exhorted his clergy, "whatever they did, to beware of returning to their long expositions besides their sermons at one meeting;" and "the longer they made their text, and the shorter their sermon, so much the better—it being greatly to be suspected that the usual way of very short texts and very long sermons is apt to weary people more, and profit them less." Again, "That preaching be plain

Sermons.

Burnet, i. 198.

Ib. i. 170.

Ib. i. 63.

Register, 34.

Ib. 3.

and practical, not entangled with useless questions, nor continued to a wearisome length; and that ministers be always more studious of pacific than polemic divinity." It was also recommended that "larger portions of Scripture—one chapter at least of each Testament, with the Psalms, one of which might be sung—shall constantly be read; and that not as a byework while they are convening, but after the people are well convened, and the worship solemnlie begun with confession of sins and prayer."

Register, 2, 10, 33.

The Lord's Prayer was enjoined to be regularly used once or oftener every Lord's Day, and the Creed frequently read before the whole congregation. Parents were also required to repeat the Creed at the baptism of their children. The Lord's Supper was ordained to be frequently observed, "once a-year at least," the communicants sitting around a table, and not kneeling; and particular inquiry was always made at the meetings for privy censure as to the manner in which this ordinance was observed. For example, in October 1683 "the Bishop enquired at the brethren of the Presbytery of Dunblane if that all of them had given the Sacrament to their people this year. The Moderator answered, in name of the rest, that they had not all administered the Sacrament this year to their people, because the maist pairt of them were not in a capacity to give it, neither were the people in a capacity to receive it." And at the meeting in October following, the Moderator answered, in name of the rest, that "to his certain knowledge very few has given it this year because of the troubles in the country."

The Doxology or *Gloria Patri* was appointed to be regularly used, and the people to stand while it was being said or sung. In reference to these ordinances Wodrow remarks,—"These things were probably cencerted by the Bishops, and it had

been well for them and for the Church if they had ended there."

Upon the whole, the mode of conducting public worship was little altered. And as nearly all the ministers within the bounds of the Diocese having conformed to Episcopacy, remained in their parishes, and continued to dispense the ordinances of religion very much as they had been accustomed to do, the people generally would not be conscious of any material change.

The Bishops of Dunblane.

The first after the Restoration was the celebrated Robert Leighton, whose praise is in all the Churches. He was born in the year 1611, and educated in Edinburgh, where he took his degree in 1633. After leaving the University he spent some years in France, and acquired the language of that country, which "he spoke like one born there." He was an accomplished Greek and Hebrew scholar, and preached "in Latin with a purity and life that charmed all who heard him." On his return to Scotland, finding that the Presbyterian form of Church government had been re-established, he was licensed as a preacher by the Presbytery of Edinburgh, and presented to the parish of Newbattle, December 16, 1641. He subscribed the Covenant along with all his co-presbyters—as the copy preserved in the Museum of the Society of Antiquaries testifies—and devoted himself assiduously to the duties of the pastoral office till the year 1652, when he demitted his charge on being appointed Principal of the University of Edinburgh. He held that office till after the Restoration, faithfully discharging its duties, as he himself explains in a valedictory address which he delivered to his students at the time of his resignation. Burnet says, "He lived with the highest reputa-

Burnet, i. 170.

Ib. 171.

Record of Presbytery of Dalkeith, quoted by Dr Gordon.

tion that any man in my time ever had in that kingdom." The King having resolved to set up Episcopacy "of his own proper motion" (according to the same author), offered Leighton a bishopric. He at first declined the promotion, but at last consented to accept Dunblane, a small Diocese with a revenue then of only £120, with the deanery of Edinburgh annexed to it. Even Wodrow admits that "his character was by far the best of any of the Bishops set up at that time; and to give him his due, he was a man of very considerable learning, an excellent utterance, and of a grave and abstracted conversation." He and Sharp having only received Presbyterian ordination, the English Bishops insisted that before being consecrated they should first be ordained deacons and priests. Sharp remonstrated, but Leighton made no objections—the truth being that he had little sympathy with men of extreme views on either side, and so highly appreciated the great essential truths of Christianity that he was disposed to regard all forms of Church government as a matter of comparatively little moment. He was accordingly publicly consecrated at Westminster along with Sharp, Fairfowl, and Hamilton, and soon after set out with them to return to Scotland in a grand new coach which Sharp had purchased for the occasion. There was little sympathy between the fellow-travellers, and by the time they reached Morpeth they had had enough of each other's company. Leighton, finding that they intended to enter Edinburgh in great pomp, left them as they approached the Border, and pursued the rest of his journey alone, proceeding quietly to Dunblane. At the ensuing session of Parliament the newly-appointed Bishops were formally invited to take their seats among the peers, barons, and burgesses—an invitation which they were all ready to accept, except Leighton, who "never went to Parliament but when there was something before

Wodrow, 237.

Burnet, 179.

Ib. 181.

them that related to religion or the Church." His first appearance there was to advocate the expediency of passing an Act explanatory of the Act of Supremacy, a proceeding which gave great offence to those who supported the arbitrary measures of the Court. An Act of the Privy Council was passed appointing meetings to be held of the several Diocesan Synods, and "commanding all parsons, vicars, and ministers in burgh or land within these respective Dioceses to repair to the said Diocesan meetings." The day fixed for Dunblane Synod to meet was the second Tuesday of October; but Leighton, anticipating the time appointed, invited the clergy of his Diocese to meet him on the 15th of September. Most of them complied with the invitation, "very few being absent, of whom the most sent their excuses either by word or write." The Bishop submitted a few excellent proposals in regard to discipline and worship, which, by the unanimous voice of the Synod, were approved of and enacted, and which no one can read without admiring the spirit by which they were dictated. He continued quietly to discharge the duties of his Diocese, going round it continually every year, catechising and preaching from parish to parish, and ruling with such moderation, according to Row, that "it was thought by some to be a happiness to live in his Diocese; others thought he was but straiking cream in their mouths at first." Grieved by the arbitrary proceedings of those in power, and mourning in secret over what he could not prevent, after a sickening struggle of three years he resolved to withdraw from a position in which he felt he was doing no good. At a meeting of Synod held in October 1665, in a touching and beautiful address, he intimated his intention to the brethren, and solemnly bade them farewell. He was first induced to proceed to Court and submit to the King a faithful representation of the miseries to

Act of Council, 10th Sept. 1662.

Register, 1.

Burnet, 274.

Life of Blair, 427.

Register, 30.

Burnet, ii. 274.

which the country was subjected. He told his Majesty that the proceedings adopted in Scotland were so cruel and tyrannical that he could not concur in planting Christianity itself in such a manner, much less a form of Church government." He therefore tendered his resignation, and begged that he might be allowed to retire into private life. The King, touched by his statements, spoke very severely of the measures complained of, and promised that a more lenient policy would be adopted. He would, however, by no means accept his resignation. Leighton accordingly returned to his bishopric with renewed expectations, only to meet with renewed disappointment. After about eight years' faithful discharge of his episcopal function in the See of Dunblane, he was persuaded to accept the archbishopric of Glasgow, which had been rendered vacant by the removal of Dr Alexander Burnet, and which Leighton agreed to hold *in commendam*, in the hope of carrying out his favourite scheme of accommodation between the Episcopalians and Presbyterians. For some time he continued to reside partly at Dunblane and partly at Glasgow, until, having been formally installed in 1671, he went to take full possession of his archbishopric. After many fruitless attempts to carry out the object on which his heart was set, worn out with the useless struggle, he again resolved to give up his See and retire altogether from taking any part in public affairs. He accordingly went to Court and gave in his resignation in August 1673. The King, thinking to gain time, promised to accept it at the end of a year if Leighton should then be of the same mind. The good man, thinking he had gained his object, returned to Scotland much pleased with the result of his visit, and said to Burnet, "There was now but one uneasy stage between him and rest, and he would warstle through it the best he could."

Keith, 159.

Burnet, i. 443.

Retiring finally from public life in 1674, after a short stay in Edinburgh, he removed to Broadhurst, in Sussex, to the house of a married sister; and there, far removed from the strife and factions of that stormy period, he found the rest and tranquillity he had so long desired, "dividing his time wholly between study and retirement and doing good." Once, after five years' calm repose, the peace of his retirement was disturbed by a letter from the King, who, at the suggestion of Monmouth, wrote offering him an order on the Exchequer, and urging him to return to Scotland and concur in the adoption of milder measures. This was in 1679, but from some cause or other the proposal was not carried out. Again, in 1684, Lord Perth, who had gone to London to be invested with the office of Lord High Chancellor of Scotland, earnestly begged Burnet to procure him an interview with Leighton—who, being informed of the Chancellor's desire, immediately endeavoured to comply with it, and travelled to London for the purpose. The journey, however, had been too much for the venerable man. Next day he was seized with a pleurisy, and expired the day after, rejoicing in hope. He had often expressed a wish to die in an inn—as it would look like a pilgrim going home—and his wish was gratified. He died at the Bell Inn in Warwick Lane.

Burnet, ii. 241.

His body was interred in the chancel of the Church of Horsted, Keynes, where an unostentatious inscription marks the place of his sepulture: [1]

DEPOSITUM

ROBERT LEIGHTOUNI,

ARCHIEPISCOPI GLASGUENSIS APUD SCOTOS,

QUI OBIIT XX DIE JUNII ANN. DOM. 1684,

ÆTATIS SUÆ 74.

[1] For his successors, Ramsay and Douglas, see Appendix, LL, p. 261, and p. 262.

On the grace and beauty of his amiable character it would be out of place here to enlarge, nor is it necessary. His contemporaries all speak well of him, and his works praise him. Burnet, his admiring friend, speaks of him as "that angelical and apostolic man;" and says, though he seemed to some "to preach up a more exact rule of life than was consistent with human nature, yet his own practice did even outshine his doctrine." His expositions and sermons, and other theological writings, still continue to edify and enlighten the Church, and bear witness how nobly and justly and unblamably he lived among men—like a child of God without rebuke in the midst of a crooked and perverse generation.

Burnet, ii. 243.

Lord's Supper.

It is interesting to notice the religious services observed in connection with the dispensation of the sacrament of the Supper at that early period, more especially at the present time, when changes are being introduced regarding them into many of our parishes. There seems to be no special observances enjoined by the laws of the Church save in the Directory for Public Worship, in which it is prescribed that "the Communion or Supper of the Lord is frequently to be celebrated, and that public warning be given the Sabbath before the administration thereof; and that either then or on some day of that week something concerning that ordinance, and the due preparation thereunto and participation thereof, be taught." Nothing is enjoined regarding the Fast-day or the Monday services, the latter of which is said by Dr M'Crie to have been introduced in consequence of the remarkable revival at the Kirk of Shotts in 1630, before which time, he says, it was not usual to have any service on the Monday; but in gratitude for the gracious tokens of the Divine countenance then vouchsafed, the Church of Scotland has ever since devoted a part of the

Monday after a Communion Sabbath to the duty of public thanksgiving.

Bishop Burnet gives the following account of the practice followed among the more zealous Presbyterians prior to the Restoration: "They were in nothing more singular than in their Communions. In many places they gave the Sacrament with a new and unusual solemnity. On the Wednesday before they held a Fast-day, with prayers and sermons for about eight or ten hours together; on the Saturday they had two or three preparation sermons; and on the Lord's Day they had so very many that the action continued above twelve hours in some places, and all ended with three or four sermons on Monday for thanksgiving. A great many ministers were brought together from several parts, and high pretenders would have gone forty or fifty miles to a noted Communion." Burnet, i. 76.

The following extracts from the Record of the Kirk-session at Gask show the form of procedure adopted in that parish:—

"*August* 13, 1671.—The minister did show to the elders that it was his design that the sacrament of the Lord's Supper might be celebrate there this day 15 days, wherewith the elders were well pleased, seeing he had diligently catechised, and had been forward in preparing the people, and that the harvest was approaching; and engaged to settle disputes, and to endeavour to their weak power to prepare for the said day.

"*August* 20, 1671.—The holy sacrament of the Lord's Supper intimate to be the nixt Sabbath, and the preparation sermon to be on the Saturday. The minister again recommends to the elders, wishing them to join with him, that all variances may be reconciled betwixt and Saturday if it be possible. Ane outfall delated to be this morning at Clathymore.

"*Saturday, August* 25.—The preparation sermon keepit. Mentioned that the elders be vigilant in their duties the morne.

"*Sunday, August* 26.—Communion keepit. Collected 10 lib. William Friskine and William Harlow, in Clathymore, being called, compeared and satisfied before the congregation. Intimation of a sermon of thanksgiving to be the morne.

"*Monday, August* 27.—The thanksgiving keepit.

"*September* 11.—Those who did not communicate to be cited to appear before the Session at their next meeting.

"*September* 18.—Those persons who were delate for not communicating the last day being cited, were called, and did compear; and being severally interrogate why they did not communicate, they answered as follows:—

"Andrew Friskine said *he was at a pley lately* before the Communion, and therefore could not come.

"Gilbert Friskin said he was not examined, not being at home, and therefore he could not come. Margaret Friskin answered that she got not a token; and that she had gotten such wrong from Janet and Elspeth Friskine, *she could not be reconciled to them.*"

Presbytery Record of Auchterarder.

Even in the Diocese of Dunblane, where the ministers and people generally conformed to Episcopacy, and under the mild and tolerant government of Leighton and his successors, we find some traces of the compulsory measures adopted in other parts of the country with a view to enforce attendance on religious ordinances. On the 24th November 1682 a letter was received from the Bishop desiring the Moderator to put the brethren in mind of what the law requires of them concerning disorderly persons in their bounds; and that to the Lords of his Majesty's Council an account must be given of their names this month, and that those who are short of their duty will come to greater trouble than they are aware of.

The ministers were accordingly required to give in lists of disorderly persons within their respective parishes, when Mr John Philp, Comrie, "declared under his hand that he knew none; which declaration of his being, as he says, a matter of

verity, he trusts will be accepted." Mr Thomas Hall, minister of Glendevon, delivered a letter directed to him by Mr Alexander Ireland, minister of Fossaway, showing that for want of health he cannot keep this diet; and delating, as disorderly persons in his parish, Robert Anderson of Golan, Thomas Miller, in Aldie, and one Syme, in the east side, new come from Orwell—besides which persons, he declared in the said letter, he knew none in his parish. Messrs John Drummond of Foulis, David Freebairn, Lawrence Mercer, and Thomas Hall pleaded for delay of giving in their reports anent disorderly persons till such time as they might convene their sessions, and by them might receive further information; and engaged to write a list of such persons, if any they had within their parishes, against Tuesday next, and send it to the Moderator: and as for the Moderator, Dr Drummond of Muthil, he declared he had only one, John Brugh, in Drumsachy, that was disorderly within his bounds. Mr Lawrence Mercer declared that for anything he knew there were no disorderly persons within his parish. A letter was presented by a brother from Mr John Drummond, minister at Monzie, bearing that he could not be present at the meeting by reason of sickness; and that as for disorderly persons within his bounds, for anything he knew, he had none that ever heard a conventicle preacher or frequented any of these meetings.

REGISTER

OF THE

DIOCESAN SYNOD OF DUNBLANE.

SYNOD I.

September ffyfteine, 1662.

Synod I. 15th Sept. 1662.

THIS day the Synod of the Diocese of Dunblane being met, the Bishope preached; and after sermon and prayer, the names were callit, and very few being absent, off whom the most sent their excuses either by word or writt.

The Bishope propounded some few particulars, which by the unanimous voyce of the Synod were approved and enacted.

Particulars propounded by the Bishop.

And because having noe furder to doe at this meeting, there was not ane Clerk nominated—The Bishop left with the brethren a note of particulars propounded, and written with his awne hand, the true copie whereof is heir inserted as follows:—

Synod I. 15th Sept. 1662.

For Discipline.

Anent discipline.

(1) *First,* That all diligence be used for the repressing of profaneness and the advancement of solide pietie and holiness, and therefore—

(2) *Secondlie,* That not onelie scandalles of unchastitie, but drunkenness, swearing, cursing, filthie speaking and mocking of religion, and all other grosse offences, be brought under Church censure.

Anent scandalous offenders.

(3) *Thirdlie,* That scandalous offenders be not absolved till there appear in them very probable signs of true repentance.

Admission to communion.

(4) *Fourthlie,* The enquirie be made by the minister, not onelie into the knowledge, but the practice and tenor of lyffe of those that are to be admitted to the holy communion, and all profane and evidentlie impenitent persones are to be secluded till their better conversation and obedience to the Gospel be more apparent.

Family prayer.

(5) *Fifthlie,* That familie prayer be enquired after, and those that can be exhorted to joyne with it reading of the Scriptures.

For Worshipe.

Anent conduct of public worship.

(1) *First,* That instead of lecturing and preaching both at one meeting, larger portiones of the Scriptures—ane whole chapter at least of each Testament and Psalms—shall constantlie be read; and this not as a bye-work while they are conveining, but after the people are well conveined, and the worshipe solemnlie begune with confession of sins and prayer, either by the minister or some ffit persoune by him appoynted.

Lord's Prayer, Doxology, and Creed.

(2) *Secondlie,* That the Lord's Prayer be restored to more frequent use, likewyse the Doxologie and the Creed.

Synod I. 15th Sept. 1662.

Anent daily public prayer

(3) *Thirdlie,* That dailie public prayer in churches, morning and evening, with reading of the Scriptures, be used where it can be had convenientlie, and the people exhorted to frequent them, not so as to think that this should excuse them from dailie private prayer in their families and in secret, but rather as ane helpe to enable them and dispose them the more for both these; and let the constant use of private prayer be recommended to all persounes as the great instrument of sanctifying the soull, and of entertaining and encreasing in it the love of God.

Private prayer.

Younger sort to be catechised.

(4) *Fourthlie,* That the younger sort and the ignorant be duly catechized at fitt tymes all the year through, and soe that it be not whollie laid over on some days or weeks before the celebration of the communion; but that the enquiry at that tyme be rather of their good conversatioune, and due disposition for partaking that holie ordinance, as was said before in ane article touching discipline.

Short form of catechism.

(5) *Fifthlie,* That ministers use some short form of catechism, such as they may require account off—till ane common form be agreed on.

Anent style of preaching.

(6) *Sixthlie,* That preaching be plain and useful for all capacities, not entangled with useless questions and disputes, nor continued to a wearisome length. The great and most necessarie principalles of religione most frequentlie treated upon, and oftentymes larger portions of Scripture explained, and suitable instructions and exhortations thence deduced, and that be the sermon at that tyme, and be doubtlesse as truly preaching and useful, if not more so, than insisting for ane whole sermon or more upon ane short verse or sentence.

The Bishope propounded to the brethren that it was to be reminded by himself and themselves to what eminent degrees of purity of heart and life their holy calling doth engadge them,

Synod I. 15th Sept. 1662.

Exhortation to holy living.

to how great contempt of this present world and enflammed affectiouns towards heaven—springing from deep persuasiouns within them of those things they preach to others, and from the daily meditation of them and secret prayer, and that we consider how ill it becomes us to be much in the triviall conversatioune of the world; but when our duty or necessitie involves us in companie, that our speech and deportment be exemplarlie holie, ministering grace to those with whom we converse. And to add but this one thing so suitable to ministers of the Gospel of peace—that we be meek and gentle, and lovers and exhorters of peace, private and public, among all ranks of men—endeavouring rather to quench than to encrease the useless debates and contentions that abound in the world; and be always more studious of pacific than of polemic divinitie, that certainlie being much diviner than this, for the students of it are callit "the sons of God."

And so having closed with prayer the Synod was dissolved.

Moderators of Presbyteries appointed.

The Moderators of the two Presbyteries belonging to this Synod were not then nominated; but some weeks after they were nominated with joynt consent—viz., Mr Johnne Edmonstone [1] for the Presbytery of Dunblane, and for Ochterarder Mr Archibald Drummond.[2]

[1] See Appendix A. [2] See Appendix B.

SYNOD II.

The Second Synod of the said Diocese was held April 28, 1663.

Synod II. 28th April 1663.

Mr John Edmonstone, minister of Kilmadock and present Moderator of the Presbyterie of Dunblane, preached. After sermon, the roll being callit, diverse of the absentees were excused by sickness or other just impediments made known to the Synod.

The Bishope propounded the choice of a Clerk; and two being lysted, both readers and precentors, the one of Dunblane, the other of Kilmadock, Master David Wilsone, reader and schoolmaster of Dunblane, was chosen Clerk by the vote of the Synod, and his dues appoynted to continue as was formerlie in custome.

Bishop proposes election of a clerk, when Mr David Wilson appointed.

The books of the two Presbyteries, as to what they contained since the former Synod, were revised by some brethren of the other Presbytery respectively, and were approved.

Presbytery books.

There being at this tyme onlie two kirks vacant within this Diocese,—the one of Balwhidder, in the Presbyterie of Dunblane, by the transportation of Mr William Andersonne from thence to the kirk of Buchannan; the other of Kinkell, in the Presby-

Balquhidder and Kinkell vacant.

Synod II. 28th April 1663.

terie of Ochterardour, by the decease of Mr Johne (Murray), last incumbent thereof,—it was recommended to the respective Presbyteries to supplie them as frequentlie as they could during the vacancies, and to put the persounes concerned in mind of using all due diligence and despatch for provyding them; and because it is necessarie that the minister of Balquhidder have the Irish tongue, and that so expeditely as to preach in it, it was particularlie recommended to Mr Donald M'Vicare,[1] minister at Aberfoil, to enquire for such a one, as having more acquaintance with such than any of the brethren.

Commissioners appointed to attend Parliament.

The business of maintenance for ministers and schoolmasters and readers in the several kirkes was recommended to the diligence of the Presbyteries and particuler ministers in their several places; and for their assistance in this or any such thing that may concern them, to be represented to the ensuing Parliament, one of the brethren of each Presbyterie was named to attend on the Parliament for that purpose—to witt, Mr Johnne Edmonstone, minister at Kilmadock; and Mr Archd. Drummond, minister at Ochterardour. They being withall, by consent of their respective Presbyteries, continued Moderators of them till the next Synod.

Moderators appointed.

Register of burials and baptisms.

It was enacted that the readers at kirks doe keep a register of burials, as well as of baptisms and marriages.

Visitation of kirks.

It was agreed and enacted that visitations of particular kirks for the ensuing half-year should be appointed, and accordinglie keepit where they were found to be most requisite.

Synod meetings fixed.

The meetings of Synod for the tyme to come was, by unanimous consent, fixed on the tymes formerly usual—to witt, the second Tuesday of October and the second Tuesday of April.

Readers to be appointed.

The public reading of the Scripture, and the use of the Lord's Prayer and the other particulars agreed on in the

[1] See Appendix C.

former Synod, was again recommended, and that dewlie qualified readers be provided where they are wanting for that purpose, and that in the meantyme the ministers themselves doe read.

Synod II. 28th April 1663.

It was declared by the Bishope that the Synod and each member of it hath now as full and free libertie of voting and declaring their assent and dissent in all things that occur as ever they had in the former tymes; and having exhorted them to eminent and examplarie holiness in their persounes and conversations, and diligence in their holy calling, and to be of good accord amongst themselves, closed with prayer, and the Synod dissolved.

Full freedom of speech and vote allowed.

SYNOD III.

Synod III. 13th Oct. 1663.

The Third Synod of the said Diocese of Dunblane was held October 13, 1663.

The Dean preached and presided.

Mr Thomas Lindsay,[1] minister and present Dean of Dunblane, preached this day, and, in the absence of the Bishope, did moderate.

Mr Rynd excused.

After sermon, the Synod conveinit, and after prayer, the roll being callit, and of the brethren absent, whereof was ane particularlie excused—Mr Andrew Rynd, minister at Tillicultrie, be reason of his great age, and other impediments known to the Synod.

Presbytery books.

The books of the Presbyteries, as to what they contained since the former Synod, not being revised at this dyet, because of the paucitie of the number.

Moderators continued.

The Moderators of the Presbyteries continued—to witt, Mr Johnne Edmonstone for Dunblane, and Mr Archibald Drummond for Auchterarder.

[1] See Appendix D.

SYNOD IV.

The Fourth Synod of the Diocese of Dunblane was held upon the twelve day of April 1664.

Synod IV. 12th April 1664.

This day Mr Archibald Drummond, minister of Ochterardour, and Moderator of the Presbyterie there for the tyme, preached.

Mr Drummond preached.

After sermon the Synod conveined, and after prayer made by the Bishope, the roll was callit, and some of the brethren being absent, of whom was excused by letters—Mr George Moray, minister of Foulis, Mr Archibald Moncrieffe, minister at Abernethie, Mr Mathew Fleming, minister at Culross, and Mr Andrew Rynd, minister at Tulliecultrie.

Absentees excused.

This day it was agreed and enacted that the brethren within this Diocese who as yet has never keepit presbyterial nor synodical meetings, that for the samyen end they be exhorted and spoken to, either by the Bishop himself or by some of the brethren within the foresaid Diocese, to keep the presbyterial and synodical meetings in tyme coming; and failing herein, the respective Presbyteries whereof the said brethren are members, are ordained to refer them to the next ensuing Synod.

Absentees to be dealt with.

It is statute that upon the Sabbath-day in each kirk within

Synod IV. 12th April 1664.

Two chapters of the Old and New Testaments to be read forenoon and afternoon, and the Commandments and Belief to be read, and the Lord's Prayer used, every Sabbath.

this Diocese at least two chapters, one of the Old Testament and another of the New Testament, with a portion of the Psalms, be read in the congregation before sermon begin, both in the forenoon and the afternoon, either by the minister or be ane fit and qualified reader. It is enacted that hereafter the Ten Commandments, with the Belief, be repeated either by the minister or reader, the congregation being fullie conveined upon the Sabbath-day in the forenoone. The constant use of the Lord's Prayer formerlie appoyntit was now again recommended by the Bishope; and having closed with prayer, the Synod for this day dissolvit, and ordained to meet to-morow againe be ten o'cloack in the forenoone.

Session 2.

13th April 1664.

At Dunblane, the 13th of Apryl, 1664 years.

Sederunt.

The quhilk day the Synod being conveined, and after prayer being made by the Bishope, the roll was read, and none of the brethren found to be absent who were present at the preaching, except ane particulare brother, Mr Thomas Foster, at Kincardine, who was excusit be ane lettre sent by him to the Bishope.

Supplication of Wm. Low for relief for damage by fire.

The quhilk day William Low, ane poor man in the parish of Kincardine, who had his house and goods therein consumed by fire, presented ane supplicatioune before the Bishope and Synod, desyring some supplie. The Bishope and Synod, taking the poor man his case to their serious consideratioune, did refer him to the several kirkes within the Diocese for some supplie.

Penalty for non-attendance.

It is agreed and enacted, that if any of the brethren within the Diocese shall be found to come to the Synod too late, or to goe away before the dissolving of the Synod without leave

asked and given, he shall pay a dollar, to be bestowed on pious uses.

Synod IV. 13th April 1664.

It is likewys enacted, that if any brother within the Diocese shall absent himself totallie from the Synod without any just reasone accepted by the Bishope and Synod, beside Church censure, he shall pay, *toties quoties*, two dollars, to be bestowed on pious uses.

Absentees fined two dollars.

It is agreed and enacted, that if any brother within the two respective Presbyteries shall be found to absent himself any dyet from his own Presbyterie without some just reason to be accepted of the Presbyterie, he shall pay twelve shillings Scotis, *toties quoties*.

Absentees from Presbytery, 12 shillings.

The books of the respective Presbyteries, as to what they contain since the foregoing Synod, being revised be some brethren of the other Presbytery *respective*, were approven.

Presbytery books approven.

The Moderators of the two Presbyteries for the ensuing half-year were nominated by the Bishope, and were willingly accepted by their brethren, — viz., Master Thomas Lindsay, minister and Dean of Dunblane, for the Presbyterie of Dunblane; and Master James Forsyth, minister at Monzie, for Auchterarder.

Moderators of Presbyteries appointed.

SYNOD V.

Synod V. 11th Oct. 1664.

The Fifth Synod of the Diocese of Dunblane was held at Dunblane, elevinth day of October 1664.

Sederunt.

The quhilk day Mr James Drummond, minister at Muthil, preached; and after sermon, the Synod being convened, and prayer being made by the Bishope himself, the roll was read, and some of the brethren being absent, particulare ministers was excused by their letters to the Bishope—as Mr George Moray, minister at Foulis, who sent ane letter to the Bishope acknowledging the present Government, and was found to be relevant; Mr Archibald Moncrieff, minister at Abernethie, and Mr Thomas Forester, minister at Kincardine, was excused for reasounes made known to the Bishope and Synod.

Absentees from former Synod.

The roll of the foregoing Synod was read, and some brethren at that tyme being absent, amongst whom was Mr Alexander Ireland, minister at Fossaquhay, and Mr Donald M'inviccare, minister at Aberfoyle, who gave in relevant reasounes to the Bishoppe and Synod for their absence, and was excused.

Non-attenders to be dealt with.

It was recommended to the two Presbyteries to deal with those of their number or nearest neighbours, being in this Diocese, that come not to the Presbytery nor Synod, and to

endeavour their satisfactioun in quhat scruples they have—particularlie the Presbyterie of Dunblane is to confer with Master Johne Forester, minister at Tulliallane, and the two ministers of Culross; and the Presbyterie of Auchterarder with Master Alexander Pitcairne,[1] minister at Drone.

Synod V. 11th Oct. 1664.

This day the Bishope did enquire at the Moderators of the respective Presbyteries if that there was any brother within their divisions who did not make use of repeating the Ten Commandments, the Belief, and the Lord's Prayer, with frequent reading of the Holie Scriptures upon the Sabbath-day, as was formerlie recommended to them. They answered that to their knowledge they knew of none such.

Inquiry made anent the use of Lord's Prayer, the Belief, and Ten Commandments.

The quhilk day compeared the Lord Cardross, who produced before the Bishope and Synod ane Act of the Presbytery of Dunblane relating to ane plan for a seat in the east gavell of the church of Port, designed and ordained by the visitatione of the kirke to belong to the said Lord Cardross; and the said Lord Cardross informing the Bishope and Synod that Archibald Graham had, upon Monday last, the 10th of this month, contrarie to all reasone and law, put in ane seat in that place of the church formerlie designed and bounded to him; and the said Archibald, being present, acknowledging, and giving no relevant reason therefor, was required by the Bishope and Synod to remove the said seat; quilk he refusing to doe, the Synod and Bishope did ordain the said seat put in be Archibald Graham presentlie to be removed.

Petition by Lord Cardross anent a seat in the church of Port.

The said day compeared Archibald Graham, uncle to the Honourable the Earl of Airth, and gave in to the Bishop and Synod the reasounes of his appeal from the Act of the Presbytery of Dunblane latelie passed at the kirk of Port in order to the designatioune of a manse. Likeas as the said day, my

Counter-petition by Mr A. Graham.

[1] See Appendix E.

Synod V. 11th Oct. 1664.

Lord Cardrosse (upon the account of Archibald Graham his putting in ane seat in that place of the kirk of Port designed for him and his interests) did produce ane Act of the Presbyterie of Dunblane anent the designatioun of convenient rooms in the said kirk for my Lord Airth and himself. The Bishope and Synod finding that at present they had noe tyme, nor was it convenient presentlie to discuss the reasons of the said appeal, and to give their final deliverance in that debate anent the seat betwixt the persounes foresaid, did, as appoynt the seat put in be Archibald Graham to be removed presentlie, so also appoynt the reverent brethern Master James Forsyth, elder, James Row, Archibald Drummond, Robert Friebairne, Thomas Lindsay, George Shaw, Johne Edmonstoune, and Donald M'inviccare, to meet as a committee from the Bishope and Synod at the kirk of Port on the second day of November next, giving unto them, or any five of them, full power and commission to judge of and to discusse the reasounes of the said appeal, and to give final deliverance anent the foresaid seat in the kirk of Port in debate betwixt the foresaides persounes, with power to the said committee to prorogate and adjourn their meeting as they shall see cause or reasone.

Committee appointed to investigate.

Thomas Peddie dealt with for an unlawful baptism.

The same day Thomas Peddie (?), in the paroch of Monzie, compeared before the Bishope and Synod, who being referred by the Presbyterie of Ochterardore for taking upon him, in ane unlawful way, to give a name to Patrick M'Whommell's child in the said paroch; and being rebuked by the Bishope for the samen grosse error, he was humbled before the Synod, and confessed he was sorry from his heart for the samen. The Bishope and Synod referred the said Thomas Peddie back to the Presbyterie to cause him satisfie publiclie before his own congregation, and in all other congregations so far as the scandal has spread.

Synod V. 11th Oct. 1664.

Patrick M'Whommel censured for contemning the ordinance of baptism.

Patrick M'Whomell, in the parish of Monzie, and father of the foresaid child, for his contemning the benefit of baptism to his child when he occasionallie might have had it, and for seeking and submitting to it in ane unlawful way, was censured for his disobedience in not compearing before the Bishope and Synod according to the ordinance. The Bishope and Synod deferred him back to the Presbyterie of Auchterarder againe, to inflict punishment upon him as they shall think expedient, and lykwise to satisfie as said is before.

Jean Bruce and Margaret Robertson remitted to Presbytery of Auchterarder.

Jean Bruce and Margaret Robison, in the parish of Monzie, for their accession in the unlawful way of baptising the foresaid child, were summoned to compear before the Synod, and did not compear; for their disobedience, were deferred by the Bishope and Synod to the Presbyterie, and punishment to be inflicted on them as said is.

Mr J. Bruce; edict for Kinkell ordered to be served.

Master James Bruce having passed his tryalls before the Presbyterie of Ochterardore for the kirk of Kinkell, and was approven. It was ordained by the Bishop and Synod that his edict sould be served at Kinkell upon the next Lord's Day come eight days, be Master James Row, minister at Monzievaird.

Last bell to be rung at 10 o'clock.

This day it was enacted and ordained, that hereafter at the synodical meetings the last bell to sermon be rung at ten o'clock.

The Lord's Supper to be celebrated once a-year.

It was enacted by the Bishope and Synod, that in everie congregation within the Diocese the sacrament of the Lord's Supper be celebrated once everie year at the least; and if any within the bounds of the Diocese shall be found to failzie herein, it is ordained that whatever is allowed upon the minister of the parish be decreet for buying of the elements for that end, it is to be bestowed upon pious uses at the decernitour and pleasure of the Presbyterie, and that by and attowr public censure.

Synod V. 11th Oct. 1664.

Exhortation to attend on the reading of the Word.

It was recommended by the Bishope to the brethren within the two respective Presbyteries, that they exhort the people within their several congregations that they repair more frequentlie to the reading of the Holie Scriptures in public upon the Sabbath-day, and that there be choice made of qualified readers for that effect, who are men of good life and conversatione, and of a grave habit (at least) upon the Sabbath-day.

Kneeling or standing at prayer.

It was again recommended by the Bishope that the brethren be careful to exhort their auditores that in tyme of divine service they behave themselves in a most decent and humble manner, but especiallie that in tyme of prayer they be exhorted either to kneel or stand.

Qualifications of elders.

It being lykewyse recommended by the Bishope that those whom they make choice of to be elders and overseers of their several congregations be understanding men, and men of a good lyfe and conversatione, and free of any known scandal; and having concluded with prayer, the Synod was dissolved for that nyght.

Session 2.

12th Oct. 1664.

At Dunblane, the twelfe day of October, ante meridiem, 1664.

Sederunt.

The quhilk day the Synod again being convened, and after prayer being made be the Bishope, the roll was read, and none of the brethren found to be absent who were present the former day, except ane particulare brother, Master Donald M'Viccare, minister at Aberfoil, who was excused be reasounes made known to the Bishope.

Moderators of

The Moderators of the Presbyteries—to witt, Master Thomas

Lindsay for Dunblane, and Mr James Forsyth for Auchteradore —are both, by vote of the Bishope and Synod, continued Moderators till nixt Synod.

Synod V. 12th Oct. 1664.

Presbyteries appointed.

This day it was made known to the Bishop and Synod of some who does intrude themselves into some paroches within the Diocese—who does take upon themselves to teach the grammare and English schools, and does not acquaint the Presbyteries therewith, and in particulare at the kirk of Noriestoune. Therefore the Bishope and Synod ordains that hereafter none within the Diocese make paction with nor admit of anie schoolmaster for the forsayd effect until that first it be made known to the Presbyterie; and lykwys it is ordained that the school at Noriestowne be discharged and dismissed.

Anent schools and schoolmasters.

The Presbyterie book of Dunblane, as to what it contains since last Synod, was revised by some brethren of the Presbyterie of Auchterardore, and was approven; and having closed with prayer, the Synod was dissolved for this dyet.

Presbytery book approven.

Meeting of Committee.

At Dunblane, the last of November, jajvi^{c} sixtie-four.

30th Nov. 1664.

The quhilk day the brethren commissionate by the Bishope and Synod of Dunblane to meet for judging of and discussing the reasounes of ane appeal made by Archbald Graham, uncle to the Earl of Airth, from the Act of the Presbyterie of Dunblane lately past at the kirk of Port in order to the designatione of ane manse to the minister of the said kirk, and lykwys to give final determination anent the roomes in controversie in the said church betwixt the Earl of Airth and the Lord Cardross.

Meeting of committee anent the manse and church of Port.

Synod V. 30th Nov. 1664.

The quilk day the brethren delegate by the Synod and Bishope of Dunblane for cognoscing and determining upon the matters of the minister's manse at the church of Port, and the roomes in the said church controverted betwixt the Earl of Airth and the Lord Cardross, being convened, compeared David Lord Cardross, for his own interest, upon the one part, and Archbald Grahame, uncle to the Earl of Airth, upon the other part, cloathed with a commission, which he produced, from the Laird of Dunglas (?), claiming a right in the said matter of the seat and room in the church, daitted at Falkirk, the twenty-nine of November, jajvi^{c} threescore four years, unto which at present he did allenerlie adhere; who being heard, *hinc inde*, on all things they had to say, claim, or alledge, and all their alledgeancies, claims, and reasons being fullie debaited and discussed, the commissioners foresaid, after mature deliberation, did decern as follows: In the first place, they found the house and yaird on the south side of the church of Port, possessed be Master Johne M'Kereich (?), to be the minister's manse, as duelie belonging to the ministers serving the cure at the said church, and does approve of and ratifie the late Act of the Presbyterie at Port, the day of September, jajvi^{c} threescore four, in order to the said manse and soume of money modified for the erecting thereof. As likewyse, having seen and considerit the Act of the visitation by the Presbyterie of Dunblane at the foresayed church, the day of May, jaj vi^{c} fiftie tua, assigning to the Lord Cardross the east gavell of the kirk for settling a seat or seats for himself and family, and having examined and discussed the grounds whereupon the said visitors did proceed, and the objections made against the said Act and sentence therein contained, doe approve and ratifie the said Act of the visitores, and judge that the said roome, as specified and bounded, dos dewlie belong to the said

Anent the manse and rooms in the kirk of Port.

Decreet of committee.

Lord Cardross; and the saides commissioners doe in all humilitie recommend to the Right Hon. the Lords of His Majestie's Privy Council the rendering the saides Acts of the Presbyterie, ratified and approven by them effectual, and the interposing of their authoritie for preventing any disturbance which may hereafter fall out for the none-observance of the said Acts, and for settling of a peaceable minister there. Synod V. 30th Nov. 1664.

The said day Archibald Graham desyred of the commissioners a tyme to produce a commission from my Lord Airth and the Lady Airth, his mother, quhilk the said commissioners could not condescend to.

The said day the commissioners having given their determination relating to what was referred to them by the Bishop and Synod, anent the business in debait concerning the manse at the kirk of Port, and roomes in the said church controvertit betwixt my Lord Airth and my Lord Cardross, against which determination Archibald Grahame did protest.

SYNOD VI.

Synod VI. 11th April 1665.

At Dunblane, the 11 of Aprile, jajvi^c threescore five years.

The quhilk day Master James Forsyth, minister at Monzie, and present Moderator of the Presbytery of Aucterardore, did preach. After sermon the Synod convened, and after invocacion of the name of God by the Bishope, the roll was read, and some of the brethren being absent, amongst whom some particulare brethren, as Mr Andrew Rollo, minister at Donyng, and Mr Archibald Moncrieffe, minister at Abernethie, was excused by letters from them to the Bishope and Synod.

Sederunt.

This day the Bishope having enquired at the brethren of Ochterardore whether or not as yet they had conferred with Mr Alexander Pitcairne, minister at Drone, according to the ordinance of last Synod,—they reported that as yet they could not have ane occasion of meeting with him, because of the roughness of the winter weather, and several other impediments. Wherefore the Bishope has againe recommended the brethren of Ochterardore to speak with the said Mr Alex. Pitcairne, and exhort him to keep the Presbyterial and Synodical meetings in all tyme coming, and to bring in the report of

Messrs Pitcairne, Forrester, and the two ministers of Culross to be exhorted to attend Presbyteries and Synods.

their diligence to the next Synod. And lykwise it was recommended to the brethren of Dunblane to speak with the ministers of Culross and Tulliallane for the said end; and having closed with prayer, the Synod dissolved. Synod VI. 11th April 1665.

Session 2.

At Dunblane, the 11 of Apprill, jajvi^c^ sixty-five years—post meridiem. 11th April 1665.

The quhilke day the Synod being convened again, and after prayer, the roll was read, and none absent who were present in the forenoon.

This day the Bishope produced before the Synod ane letter, quhilk was sent to him by the Lords of His Majestie's Privy Council, in pursuance of the Act of Parliament for the help of Universities—bearing that everie minister within the nacione is to pay threttie poundes Scottis out of their thousand merkis of yearlie stipend, or conform to that proportionne; and the first year's payment hereof to begine at the yeare jajvi^c^ threescore four, and so forth, to continue for the space of five years. Whereupon it was agreed by the Bishope and Synod that those in the Presbyterie of Auchterardore and be east it belonging to this Diocese, shall bring in their proportions to the Moderator of said Presbytery. And the brethren of the Presbytery of Dunblane, with Culross, are to bring in their proportions to Dunblane, either to be delivered to the Bishope or Moderator there. Letter from the Privy Council anent contributions for the help of universities.

The Presbytery book of Dunblane, as to what it contains since the last tyme it was revised, this day was visited by some of the brethren of Ochterardor, and was approven. Presbytery book of Dunblane.

Synod VI. 11th April 1665.

It is lykwyse statute and ordained by the Bishope and Synod that the visitations of the several churches within the Diocese, where most need is, shall be keepit as manie as convenientlie may be betwixt and the next Synod.

Visitation of Kippen kirk appointed.

This day my Lord Cardross presented before the Bishope and Synod ane Act of the Lords Commissionares for the Plantation of Kirks, the dait whereof is the eight of February jajvi^c threescore five years, for removing of the kirk of Kippen out of the place it is now in for the present into a place more commodious for the benefit of the whole inhabitants. Whereupon it was agreed be the Bishope and Synod that a certain number of the two respective Presbyteries,—viz., out of Ochterardor, Mr Archibald and Mr James Drummond, Mr Robt. Friebairne, Mr James Forsyth, and Mr James Row; and out of Dunblane, Maister Thomas Lindsy, Mr Johne Edmondstowne, Mr George Schaw, and Mr George Buchannane,—shall with the Bishope goe to Kippen upon the seventeenth day of May nixt to come, for perambulating the bounds of the paroch thereof, and thereafter to decerne in the said matter as the Bishope and brethren foresayd shall find to be most commodious for the whole paroch.

The Belief to be repeated by parents at baptisms.

That day it was earnestly recommended by the Bishope to the brethren that if there was any amongst them who neglected to cause the parents of children to repeat the Belief at the baptism of their children, that they would not neglect it in tyme coming.

The Belief and Decalogue.

It was againe recommended be the Bishop to the brethren that the Belief and the Ten Commandments be read or repeated before the whole congregation convened upon the Sabbath-day, and that either by the minister or reader.

Doxology and psalms.

It being lykwys recommended be the Bishop to the brethren that the doxologie be not neglected after the psalms, and

lykwys that the brethren be careful to exhort their people to use reverend gestures in tyme of divine service, but especiallie in tyme of prayer that they be exhorted either to stand or kneel thereto. Synod VI. 11th April 1665. Attitude at prayer.

This day it being lykwys seriously considered and grievously lamented be the Bishope and Synod that godliness is so little esteemed in the land, and that prayer and family exercise is neglected for the most part in all families. Wherefore it is seriously recommended be the Bishope that the brethren would be very careful to exhort their people within their respective congregations to make conscience in going about the samene dutie, and that they would make narrow search and enquire where the samene is neglected, whither in common or in great men's families. Anent family prayer.

It was recommended by the Bishope to the brethren that they examine their people frequentlie throughout the year, both in poynt of knowledge and also of their lyffe and conversatione. Catechising.

Session 3.

At Dunblane, the 12 day of Aprill, 1665 years. 12th April 1665.

The quhilk day the Bishope and Synod did conveen again, and after prayer the roll was read, and none absent who were present the foregoing day, except Mr Thomas Forrest, minister at Kincardine.

It being very notour to the Bishope and Synod that people within their several congregations does not frequent ordinances, and especiallie the reading of the Word upon the Sabbath-day in publick, although they have been several tymes admonished People to be exhorted to wait on the reading of the Word.

Synod VI. 12th April 1665.

by their respective ministers of the Word for doing of the same. Wherefore it is ordained be the Bishope and Synod that the ministers of the Word be careful to exhort their people within their respective congregations to make conscience in hearing of the Word preached, and also to be more obsequious in frequenting the reading of the Word, and to rebuke those whom they find to be contumacious herein.

Presbytery book approven.

The Presbytery booke of Ochterardor, as to what it contains since the last Synod, was revysed this day by some of the brethren of the other Presbyterie, and approven.

Supplication of John Robertson.

This day John Robertson, in the paroch of Kilmadock, student in philosophie, presented ane supplicacioun before the Bishope and Synod, for some supplie to help him in his Lauriacionne. The supplicacionne was referred be the Bishope and Synod to the charitie of the several Presbyteries within the Diocese.

Bursar to have £100 Scots.

Whereas in tyme bypast there has been two bursars keepit by the two respective Presbyteries at the study of divinity, and the maintenance for that end being but small, so that it could not sustene them constantlie thereat three-quarters of a year,—it is enacted by the Bishop and Synod that there shall be but one bursar in tyme to come keepit be the two Presbyteries at the foresayd college, who is to have ane hundred pounds Scottis for his maintenance yearlie; whilk soum of ane hundred pounds foresaid is to be paid to him at his entrie to the college. The quhilk bursar is to be nominate be the Bishope himself, and lykwys the bursar is obliged to remain constantlie three quarters completelie everie year during his abode thereat.

Anent the kirks of Strowan and Monzievaird.

This day Mr James Row, minister at Monzievaird and Strowan, declared before the Bishope that the foresaides kirks, served be one minister, are not built in places fitting for the

benefit of the people. Wherefore the said James desyred that there should be but one kirk for them both, and that to be built in a place more convenient between the two paroches. The Bishope and Synod referred to the Presbyterie of Ochterardor for cognoscing upon the bounds, for building of a new kirk there. Synod VI. 12th April 1665.

Mr Andrew Rollo, minister at Dunyng, nominated and elected Moderator of the Presbyterie of Ochterardor, for the next ensuing half-year; and Mr Thomas Lindsay, present Moderator of the Presbyterie of Dunblane, is continued Moderator to the nixt Synod. Moderators appointed.

And having closed with prayer, the Synod dissolved.

Meeting of Committee.

At Kippen, the seventeenth day of May, 1665 yeirs. 17th May 1665.

We, whose names are underwritten, in obedience to the Act of the Lords Commissioners for the Plantation of Kirkes and Valuation of Teinds, of the dait the eight day of Februarie jajvi^c^ thriescore five years, having visited the paroche kirke of Kippen, on the seventeenth day of May jajvi^c^ thriescore five years, doe find that the fabrick of the said kirk is ruinous, both walls and roof, and calls for present reparacione. Lykwys having the same day perambulated the bounds of the said paroch, we find that the present kirk is situated much nearer to the east than to the west end thereof, according to the report inserted in the foresaid Act, and that the place there named for building of a new kirk would much more equallie Visitation of Kippen.

Synod VI. 17th May 1665.

accommodate the whole paroch, and we believe that there would be little or no further question in the matter, if the heritors of the parish did jointlie consent to it, and the bearing of their several proportions of the charges. But finding them divided concerning it, we leave their several opinions and reasonnes to be expressed by the parties themselves to the foresaydes Lords Commissioners, and to be considered and judged of by their Lordships.

SYNOD VII.

At Dunblane, the 10 of October, jajvi^c^ thriescore five years.

Synod VII. 10th Oct. 1665.

The quhilk day Mr Andrew Rollo, minister at Dunning, and present Moderator to the Presbyterie of Ochterardore, did preach. After sermon the Synod conveened, and after invocacionne of the name of God, the roll was read, and some of the brethren was absent, and sent their excuses by letters, and particularlie Mr George Moray, minister at Foulis; and concluded with prayer. It was ordained that the Synod should meet in the afternoone.

Sederunt.

Session 2.

Post meridiem, hora tertia.

The Synod being convened againe, the roll was read, and none of those being absent who were present in the forenoone. It was recommended to the brethren of Ochterardore Presbyterie at their next meeting to appoynt ane day for visiting and perambulating the bounds of Monivaird and Strowan, anent the building of ane church in a more convenient place than

Anent Strowan and Monzievaird.

Synod VII. 10th Oct. 1665.

now it is for the present, for the benefit of the two united parishes.

Anent stipends and glebes.

It was enacted that the ministers within this Diocese who are not yet duely provided, doe use diligence to prosecute their rightes for their stipends and glebes, with the privilidges thereof, before the next Synod, and then to give in their diligence hereanent; and withal that the several ministers in the meantyme take special care to press everie minister whom it may concern to endeavour the performance thereof. And having concluded with prayer, the Synod was adjourned till the morning about eight o'clock.

Session 3.

11th Oct. 1665.

At Dunblane, the 11 day of October, jajvi^{c} threescore five yeirs.

The quhilk day the Synod did meet againe, and after prayer the roll was read, and none were absent who were present the preceding day.

Against cursing and swearing.

This day it is ordained that the several ministers within the boundis of the Diocese put the Acts of the Synod in execution for repression of the prevailing vices of drunkenness and swearing, and cursing and filthie speaking, and all profaneness, and for the pressing familie worship, and the advancing the power of godliness by all due means.

Family worship.

Vacancy at Comrie.

It was recommended to the brethren of the Presbyterie of Ochterardore to speak with the heritors of the parish of Comrie, and especiallie with the Earle of Perth, anent the speedie provyding of the kirk of Comrie with a minister.

Mr Andrew Rollo, minister at Donyng, with consent of the

brethren of the Presbyterie of Ochterardore, is continued Moderator there for the next ensuing half-yeir.

Synod VII. 11th Oct. 1665.

The Presbyterie book of Ochterardore, as to what it contains since the last revision, was this day revysed by some of the brethren of Dunblane, and approven.

Moderator.

Presbytery books.

The Presbyterie book of Dunblane, as to what it contains since the last Synod, was revysed by some of the brethren of the Presbyterie of Ochterardore, and approven.

This day ane poor supplicant callit Finlay M'Gibbon, in the parish of Callendar, did present ane supplicationne to the Bishope and Synod for some supplie, and was referred to the several kirkes within the Diocese.

A poor supplicant.

After the affaires of the Synod were ended, the Bishope shewed the brethren he had somewhat to impart to them that concerned himself; which, though it imported little or nothing either to them or to the Church, yet he judged it his duty to acquaint them with it. And it was the resolution he had taken of retiring from this publick charge, and that all the account he could give of the reasons moving him to it was briefly this, the sense he had of his own unworthiness of so high a station in the Church, and his weariness of the contentions of this charge, which seemed rather to be growing than abating, and by their growth did make so great abatements of that Christian meekness and mutual charitie which is so much more worth than the whole sum of all that was contended about. He thanked the brethren for all their undeserved respect and kindness manifested toward himself all along, and desyred their good consideracion of the poore endeavoure he had used to serve them, and to assist them in promoting the work of the ministrie, and the great designs of the Gospel in their bounds. And if in anything in word or deed he had offended them, or any of them, he very earnestlie and humblie

Resignation of the Bishop.

Synod VII. 11th Oct. 1665.

craved their pardon. And having recommended them to continue in the study of peace and holiness, and ardent love to our great Lord and Master, and to the soules He hath so dearlie bought, he closed with these words of the apostle: "Finallie, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." And after prayer the Synod was dissolved.

SYNOD IX.

At Dunblane, the 9 day of October 1666. Synodos nona.[1]

Synod IX. 9th Oct. 1666.

The quhilk day the Bishope did preach, and after sermon the Synod convened, and after prayer the roll was read, and some of the brethren being absent, amongst whom was Mr George Moray, minister at Foulis, and Mr Robert Friebairne, minister at Findow Gask, and were excused for reasounes made known to the Bishope and Synod, and having concluded with prayer, it was ordained that the Synod should meet at three o'clock in the afternoon.

The Bishop having withdrawn his resignation, preaches.

Session 2.

Post meridiem, hora tertia.

The Synod being againe convened after prayer, the roll was read, and none of the brethren absent who were present in the forenoon. Mr James Row, minister at Moneyvaird, did declare

[1] This Synod is so numbered in MS. It ought to have been VIII., there being no meeting of Synod in April 1666, as the Bishop was in London.

Synod IX. 9th Oct. 1666.

Case remitted to the Presbytery of Auchterarder.

to the Bishope and Synod that he did cause summon before the Synod[1] and , in the paroch of Comrie, who does unlawfullie cohabit together. They were referred back by the Bishope and Synod to the Presbyterie of Ochterardore, because they were not referred by the said Presbytery to the Synod.

Ministers to be appointed to preach before meetings of Synod.

It was condescended and agreed upon by the Bishope and Synod that the Presbyterie of Dunblane nominate one of their number to preach before the Synod in April; and the Presbyterie of Ochterardore one of theirs, to preach before the Synod in October.

People not to stand about the doors nor lie in the churchyard during the reading of the Word.

Enacted—1. That all the ministers endeavour to bring their people to a high esteem of the Holy Scriptures and of the reading of them in publick, and to give evidence thereof by a reverend and attentive hearing, none being permitted to stand about the dores, or ly in the kirk-yard during the tyme of reading; and if, after warning made of this, any shall be found to continue in the same disorder, they are by due rebuke and censure to be brought to obedience.

Scriptures to be read, and large portions of the Psalms.

2. That the ministers be careful to direct the readers what parts of Scripture are most frequentlie to be read, as the history of the Gospel and the Epistles, and of the Old Testament the most intelligible and particular parts—particularly large portiones of the Psalms at all tymes, being both so excellentlie instructive, and withal soe dyvine forms of prayers and praises, and therefore have been so much used by the Christian Church in all ages, and always made so great a part of their public service.

Readers.

3. That noe readers be permitted but such as are tryed and approved by the Presbyterie.

4. That besides the reading between the second and third

[1] The names are left blank in the MS.

Synod IX. 9th Oct. 1666.

Anent conduct of public worship.

bell, which is but in the interval for those that are come till the rest doe convene, some part of the Scriptures be read after the last bell is rung out, and the congregatione more fullie mette, and the minister is come in, either be himself or the reader at his appointment, one chapter at least, together with some of the Psalms, one or more as they are of length, and of which some part afterwards may be sung, and so the people shall the better understand what they sing; and thus shall this soe useful ordinance of publicke reading of the Scriptures be performed with more solemnitie, and brought into greater respect and reverence, and the people be more universallie and plentifullie edified by it. But together with this, the reciting of the Ten Commandments and the Belief, according to the Acts of former Synods, is noe Lord's Day to be omitted; nor is this onlie or mainlie meant as a help to the people learning the Word of God, and so being made able to repeat them, but as a solemne publicatioune of the law of God as the rule of our life and solemn professione of our believing the articles of our Christian faith, and the quickening of our affections towards both.

Scriptures, Ten Commandments, Belief, and Lord's Prayer.

Anent reading the Scriptures.

And as to that exercise of reading the Scriptures, it cannot be imagined that anie well-instructed and solide-minded Christian can questioune the great expediencie and usefulnesse of it for all rankes of people; for besydes that manie of our commons cannot read, and so cannot use the Scriptures in private, and too manie that can, yet doe neglect it, even they that use them most in private will not onlie not with the less, but so much the more, be well satisfied and edified with hearing them read in publick, and will more reverentlie and religiouslie attend to them, and with the blessing of God upon their soe doing, not fail to find (what others can say they have found) diverse passages and sentences falling frequentlie in upon their hearts in

Synod IX. 9th Oct. 1666.

publick reading with particular warmth and divine force nothing below, if not sometymes beyond, what they usuallie find in private.

Long texts and short sermons recommended.

If the minister think fit to make his sermon for that tyme upon some part of what be himself, or be his appointment, hath been read, it may doe well, and so much the better the longer that be, and the shorter the sermon be; for it is greatly to be suspected that our usual way of verie short texts and verie long sermons is apt to wearie people more and profit them lesse.

Long expositions and sermons at the same meeting to be avoided as tedious and inconvenient.

But whatsoever they doe in this they should bewarre of returning to their long expositions besides their sermon at one and the same meeting, which, besides the tediousnesse and other inconvenients, is apte to foment in people's myndes the foolish prejudice and proude disdain they have taken against the Scriptures read without a superadded discourse; in which conceit, for all their zeal against Popery, they seeme to be too much of the Romish opinion, as accounting the Holy Scriptures so obscure in themselves that is someway dangerous, or at least altogether unprofitable, to entrust the common people either with reading or hearing any part of them at any time, unlesse they be backitt with continual expositiones.

Exhortation to kneel or stand at prayer, and not sit.

5. That ministers doe indeavour to reduce the people from the irreverent deportment they have generally contracted in publick worshipe, particularly from their most undecent sitting at prayer. To kneel or stand as conveniently they may, that as we may worshipe both with our bodies and soules Him that made both, and made them for that very end. Oh, how needful is that invitation to be often rung in our ears that seemes wholly to have forgott it, "Oh come, let us worshipe and bow downe, and kneell before the Lord our Maker"!

6. That people be frequently and earnestly exhorted to

morning and evening prayer in their families, especially the pryme families in parishes as most exemplary.

Synod IX. 9th Oct. 1666.

7. That the way of catechizing be more adapted to the capacity of our rude and ignorant people; and that our sermons, particularly those of the afternoones, may be more frequentlie bestowed on the most plaine and intelligible way of explaining some poynt of catechetical doctrine.

Morning and evening prayer.

Catechising.

8. It was recommended that convenient utensiles be provyded in every kirk for the administration of the Holy Sacramentes.

Church utensils.

9. That according to our great and standing duty we be still more and more zealous and careful, by doctrine and discipline, to purge out all profanenesse, particularlie the most common and crying sines, as drunkennesse, cursing, swearing, railing, and bitter speaking, and rotten, filthy speaking, so usual among the common sort in their house or field labour together, particularlie in harvest. And that it be by all ministers recommended to the owners of the cropes and overseers of the reapers to range them so to their work and in such divisiones as may give least occasione to anything of that kynd.

Against common and crying sins.

10. That as wee ourselves would be exemplary in holiness, we would endeavour that our *seniores plebis,* or elders of the people, be so too; and for that end rather to have them well chosen, though fewer, than a great number of such, as too often they are.

Anent elders.

11. That the Presbyteries doe enquyre of each one of their number concerning the celebration of the Communion, that at least our usual returns of it be neglected by none; for it is one of the great defects and reproaches of our Church that that great ordinance, being so usefull for the increase of holienesse, should be so seldome administered as with us it is, even where

Anent frequent communion.

Synod IX. 9th Oct. 1666.

it is oftenest. For the way of examination in order to it somewhat is sett downe in our first Synod, which may be lookit on, if possiblie it may prove to be of any use.

Perambulation of Strowan and Monzievaird.

The Bishop and Synod, taking to their consideration that the perambulation of the two paroches of Strowane and Monivaird, quhilk was appointed of before, did not hold, in regarde of the great tempest and storme of weather quhilk fell out upon the day appointed for that effect, have therefore ordained the Presbyterie of Ochterarder, with concurrence of the Bishope, to meet at Monivaird (whereof thrie to be a quorum, the Bishope himselfe being one of them), and perambulat the bounds of the saide two paroches upon the last Tuesday of this instant month of October, to consider and determine of the conveniencie of one kirk for the saides two paroches, and of a sufficient passage, together with the establishing of a reader and schooll, with power to these who shall meet to adjourne the dyett, and appoint new dayes of meeting, ay, and quhill the full compleiting of the said bussines.

Supply of vacancies.

The Bishope did earnestly recommend to the care of the Moderatores of the two Presbyteries to cause supplie the vacant churches within their divisiones with preaching, and the kirk of Tulliallane to be supplied be some of the Presbyterie of Dunblane and Ochterarder together; and with the first ordaines Mr Alex. Ireland, minister at Fossoquhay, to goe to Tulliallane als soon as possiblie he can, to preach and to hold sessione there, with power to him to crave and tak up the clerk of the Synode's dues.

Session 2.

At Dunblane, the 10 of October 1666 — ante meridiem, hora octava. Synod IX. 10th Oct. 1666.

The quhilk day the Synod conveend againe; and after prayer, the roll was read, and none being absent who were present the foregoing day, except Mr Thomas Foster, minister at Kincardine, who had asked libertie of the Bishope and Synod.

Mr Robert Friebairne, minister at Findowgask, by advyce and consent of the brethren of Ochterarder, is appointed Moderator for the said Presbyterie for the next ensueing halfe-yeare. Moderator.

Mr George Schaw, minister at Logie, by the advyce and consent of the brethren of Dunblaine, is appointed Moderator for the Presbyterie of Dunblaine for the next ensueing halfe-yeare. Moderator.

It was recommended by the Bishope to the Moderator of the Presbyterie of Auchterarder to wreat to Mr James Campbell, minister at St Madoiss, and enquire at him the reason of his absence from the Synod, not having sent his excuse, and his answer to be reported to the Bishope betwixt and the next Synod. Non-attendance at Synod.

The Presbiterie book of Ochterardere, as to what it contained since the last Synod, was revysed by some of the brethren of Dunblaine, and was approvene. Presbytery books approven.

The Presbiterie book of Dunblaine lykewyse perused be some of the brethren of Ochterarder, and was approven.

[1] This day Mr John Drummond, within the Presbiterie of Ochterarder, student in divinity, did present ane supplicacione before the Bishope and Synod for the dues payable be the two Presbiteries to the bursar at the colledge of divinitie, as was Bursar's dues.

[1] See Appendix F.

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formerly condescended and agried by the Bishope and Synod. The quhilk desire of Mr John Drummond was granted both by Bishope and Synod to him dureing his abod at the colledge of divinity, and his first yeare's payment to begine at Martimes next, and so foorth to continue dureing his said abode.

Anent bursar's dues.

The Synod of Dunblaine, finding that the paroches that are joined to their Presbiteriall meetings, but belonging to other Dioceses, doe withdraw their proportions to be contributed for the maintenance of a bursar with us, because (as they informe us) they stand obliged to give in the same proportions to the Dioceses to which they belong, doeth accordingly judge it reasonable that the kirkes belonging to this Diocese, though meeting with other Presbiteries, should contribute to the maintenance of a bursar with that Presbiterie of ours to which they ly most contiguous.

The clerk's dues.

Itt is ordained by the Bishope and Synod that every kirk within the Diocese pay to the Clerk of the Synod eighteine shillings Scots at least, at every Synodall meeting.

The Bishope, having exhorted the brethren to eminent and exemplarie holienesse in their persons and conversationes, and diligence in their holie calling, clossed with prayer, and so the Synod dissolved.

SYNOD X.

Synod X. 9th April 1667.

Att Dunblaine, the 9 of Aprill, jajvi^{c} thriescore sewyne years.

This day Mr George Schaw, minister of Logie and present Moderator to the Presbyterie of Dunblaine, did preach before the Synod, and after sermon the Synod conveend; and after invocacion of the name of God, the roll was read, and a few number of the brethren being absent, of whom some of them was excused by letteres, as particularly Mr George Moray, minister at Foulis; Mr Andrew Rollo, minister at Donyng; Mr James Bruce, minister at Kinkell; and Mr Archibald Moncrieff, minister at Abernethy.

Sederunt.

Excuses.

This day Mr Robert Friebairne, minister at Findowgask and present Moderator to the Presbiterie of Ochterarder, was ordained by the Bishope and Synod to preach before the Synod in October next.

Preacher for next Synod.

The Presbiterie book of Dunblaine was delivered by the Bishope to Mr Robert Friebairne, Moderator of the Presbiterie of Ochterarder, and to Mr Irland, minister at Fossaquhay, to be revysed be them.

Presbytery Books

The Presbiterie book of Ochterardor lykewyse given to Mr

Synod X. 9th April 1667.

Jon Edmistoun and Mr Daniell Macinvicar to be examined by them, and their reportes to be given in either at the afternoone's or at the next morning's session; and having concluded with prayer, the Synod adjourned till thrie aclock in the afternoon.

SESSION 2.

April 9—post meridiem, hora 3ia.

The Bishope and Synod being meet againe, and after prayer, the roll was read againe, and none of the brethren absent who were present in the forenoone.

Supplication of Robt. Anderson.

Compeared Robert Andersone, in the parish of Fossaquhay, who gave in ane supplicacione to the Bishope and Synod, bearing that the minister there refuses to give the benefitt of baptism to his child because of his disobedience to the minister and session of Fossaquhay in reference to a scandal. The Bishope and Synod did refer the said Robert Anderson (as to his satisfaction) to the Presbiterie of Ochterardor, and in the interim ordained his child to get the benefit of baptisme.

The Lord's Supper.

The Bishope enquired of the Moderator of Ochterardor if the former Act anent the celebracione of the Lord's Supper be exactly observed within the bounds of their Presbiterie. The Moderator declared that to his knowledge it was exactly observed within their Presbiterie.

Anent Abercairney's marriage.

Compeared Mr Robert Moray of Abercardney, Knyght, who earnestly desyred to have the libertie to marie Anna Graham, Lady Rapnesse. The determination of the Synod was that it should be referred to the Presbiterie of Ochterardor to try the observance of the Act of the visitacioun at Foulis, the day of , touching that scandall they had formerly given, upon observing or breaking of the which the grante-

ing or not granteing them liberty of mariage together mainly depends. And if they shal be found guyltie of the breach of that Actt, that libertie of marieing together cannot be granted them at all; but if they shal be found to be frie of the breaking of the said Actt, then upon publick acknowledgement of the offence of their former scandalous converseing, and solemne declaration that they are frie of all uncleane factt with each other, they may (have) the libertie of mariage according to the order of the Church; and for the more speidy dispatch of the samyne, the Bishope and Synod ordains the Presbyterie of Ochterardor, and out of the Presbiterie of Dunblane, Mr John Admistoune; Mr Thomas Lindsay, Dean; Mr George Schaw, Moderator; Mr Edward Blaw; and Mr George Buchanane, or any two or thrie of them, to meet at Foulis upon Wednesday next, being the sewenteinth of this instant, that they may mak diligent enquyrie of the performance of the said Actt; and the Moderator of Ochterardor is to give tymous advertisement heirof to Mr George Moray, minister at Foulis, that he may have witnesses with parties haveing interest summondit against the said day.

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And haveing concluded with prayer, the Synod is ordained to meet to-morrow againe at eight aclock.

SESSION 3.

Aprill 10.

10th April 1667.

The said day, the Bishope and Synod being come together againe, and after invocacioun of the name of God, the roll was read, and non being absent who werre present except two who had obteined libertie from the Bishop and Synod.

Mr Daniel M'Invicar, minister at Aberfoill, is chosen Moderator for the next ensueing halfe-yeare to the Presbyterie of Dunblaine.

Moderators appointed.

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Mr Robert Friebairne, minister at Findogask and present Moderator to the Presbiterie of Ochterardor, is continued Moderator to the Presbiterie for the next ensueing halfe-yeare.

Visitation of parishes.

Itt was recommended by the Bishope to the respective Presbyteries that they be very carefull in visiting of the churches within the bounds of the two Presbyteries where most need is, betwixt and the nixt Synod.

Presbytery book.

The proceedings of the Presbyterie book of Dunblaine since the last Synod being revysed by the afore-appointed brethren, and was approvene.

Mr John Philip to preach at Comrie.

[1] Mr John Phillipe, expectant, was recommended by the Bishope and Synod to the Presbyterie of Ochterardor to be authorized be them to preach four tymes at Comrie, now for the present being vacant, and lykewyse to exercise with them at the Presbyterie as they shall think it expedient to impose it upon him.

Presbytery book.

Inspectione being taken by the foresaid brethren of the Presbyterie book of Ochterardor anent their proceedings since the last Synod, and was approven.

Isobel Wright. William Smith.

Compeared Issobell Wright in the parish of Ochterarder, who having brought forth ane child begotten in adulterie, and confessed that William Smith in the said parish was father to her child. Compeared William Smith, who being interrogat be the Bishope if that he would adhere to Issobell Wright's confession, he said that he would not, and denyed absolutely him to be the father of Issobel Wright's child. The Bishope and Synod referred back the parties to the Presbyterie of Ochterarder, and desired that they would deal very earnestlie with William Smith for a confession, the presumptions of his guyltines being so great.

The Bishope did recommend to the Synod that they would

[1] See Appendix G.

be carefull to pay the clerk his dues more exactlie, and ordaines, with consent of the Synod, the least parish kirk within the bounds of the Diocese shall pay to the clerk of the Synod eighteine shillings Scotis at ilk Synod, and to be paid before the Synod dissolve, and that under the paine of the double of the said soume.

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Anent the clerk's dues.

A paper was given in by the Bishope to the Synod conteining some proposalles, as follows:—

Address by the Bishop.

I confess that my own unactive and unmedling temper may be too apt to prevail against the knowne dewty of my station, and may enclyne me rather to enquyre too litle then too much into the deportment of others, and rather to be deficient than to exceed in admonitions and advices to my brethren in matters of their duty; and besides this naturall aversione, the sense of my owne great unworthiness and faultiness may give me check, and be a very strong curb upon me for censuring others for what may be remiss, or offering any rules for the redress of it. And there is yet another consideration that bends still further that way, for I am so desyrous to keep farre off from the reach of that prejudice that abounds in these parts against the very name of my function as apt to command and domineire too much, that I may possiblie erre in the other hand, and scarce perform the duty of the lowest and most moderate kind of Moderator, so that I am forced to spurre and dryve up myself against all these retardmentes to suggest anything how useful soever beyond our road and accustomed way, especially finding how little anything of that kynd takes and prevails to any real effect. And I may remember that good old word, "*τα μηδεν ὠφελοῦντα μη πονει ματην.*" However, when anything appears to mee of evident reasone and usefullnesse, and that easily joins in and peiceth with our standing customs, I judge it my duty to offer it to you; and shall hope, if that you sall find it of any use,

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you may not reject it, but rather improve it to somewhat better that by occasion of it may arise in your owne thoughts.

Anent discipline.

Something of this kynd I have formerly moved, concerneing the way of dealling with persones fallen into scandalous sine: frequent speaking with them in private to the convinceing and awaking their consciences to a lively sense of sine, and directing them in the exercises of repentance, and exhorting them to sett apart some tyme for a more solemne humbling of their soules in fasting and prayer, and not to admit them to publick confessioun untill they have, to our best discerneing, some real heart-sense of sine and remorse for it, and serious purposes of newness of life.

Catechising.

Lykewyse I suggested somewhat touching the way of examineing of all persones towards their admission to the Holy Communion besides the ordinarie way of catechizeing the younger and more ignorant sort, and some other particulars much like these that I will not now repeat.

Privy trials.

That which I would recommend at this tyme relates to the bussines of privy tryalls (as they are called) of ministers in their Presbyteries towards the tyme of the Synod, in which I have perceived in some places (if I may be pardoned that frie word) very much of superficiall empty forme; for the helpe of which, besydes other ways which may be thought on, that which occurres to me at present is this, that some certaine questiones be askit of every minister before he withdrawes, and these the same or much the same that usually are or fitly may be propounded to the elders and people concerning their minister at the visitation of particular kirks; for though in the case we now speak off we can have nothing but every man's own word concerneing himself, yet does not this render it ane useless thing; for besides that divers of the questions will be of things obvious to publick knowledge that no man will readily

adventure to give ane untrue answer where it may be easily traced, there is much to be given to the presumed ingenuity and veracity of a minister, especially in what is solemnly and punctuallie enquired of him, and whatsumever formerlie hath been or hath not been his former degrie of diligence in the particulares, the very enquyrie and asking concerneing them will be very lykely to awaken in every man a more serious reflection upon himself touching each poynt, and the drawing furth an expresse answer to each before his brethren will probablie excite and engage him to higher exactness in all of them for the tyme to com.

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The particulars, I conceive, may be these, and such others like them as may be further thought fitt :—

1. Whether he be constantly assiduous in plane and profitable preaching, instructing, and exhorting, and reproving most expresslie and frequentlie those sines that abound most among his people, and in all things to his best skill fitteing his doctrine to the capacityes and necessities and edification of all sortes within his charge ?

Preaching.

2. Whether he be diligent in catechizing, employing throughout the year those seasones and times for it as may be easiest and fittest for the people to attend it, and not wholly casting it over upon some few dayes or weekes near the time of the Communion ?

Catechising.

3. How often in the year he celebrates the Holy Communion, for I am ashamed to say, whether at least once a-year ?

Communion.

4. Whether he does faithfully and impartially exercise discipline, and bring all known scandalls to due censure, and does speak privately, and that oftener than once, with the persons convicted, and admit them not to publick acknowledgement till he sees in them some probable signs of true repentance ?

Discipline.

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5. Whether he be diligent by himself and his elders and all convenient wayes to know the deportment of the several families, and not only ask, but do his best certainly to enforme himself, whether they constantly use morning and evening prayer together, and reading of the Scriptures, if they have any that can do it, and whether this point of family exercise be specially provyded for in the chiefe families in the parish?

Sick and poor.

6. Whether hee be careful of the relief of the poor, of visiting the sick whenever he knows of any, even though they neglect to send for him, and for this end makes enquiry and the rather prevents their sending, because they commonly deferre that till it can be of litle or no use to them?

Scandalous offences.

7. Whither hee does in privat plainely and friely admonish those hee knowes or hath cause to suspectt to be given to uncleannesse, or drunkennesse, or swearing, or any kynd of inordinat walking, especially if they be of that quality that engages him frequently to converse with them; and if they continue such, leaves of that converse, and if their miscariage be publick, brings them to publick censure?

Personal holiness.

8. Whither hee watches exactly over his owne conversacioun in all things, that hee not only give noe offence, but bee ane example to the flock, and preach by liveing?

Private reading.

9. Whither he spends the greatest portiones of his tyme in privat in reading and prayer and meditacioun, a thing so necessarie to enable him for all the other parts of his duety?

Ministerial faithfulness.

10. Whither he makes it the great bussines and withall the great pleaseure of his life to fulfill the work of his ministrie, in the severall partes and dueties of it, out of love to God and the soules of his people?

Mortification.

11. Iff hee does not only avoid grosse offences (which in a guide of soules were intolerable), but studies daylie to mortifie pryd, and rash anger, and vaine glorie, and covetousnes, and

love of this world, and of sensuall pleaseures, and selfe-love, and all inordinat passiones and affectiones, even in those instances wheirin they are subtilest and best discernible by others and commonly too little discerned by ourselves?

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12. Iff hee not only lives in peace with his brethren and his flock, and with all as much as is possible, but is ane ardent lover and promoter of it, reconcileing differences and preserving good agriement all he can amongst his people?

Peace-making.

It hath not escaped my thoughts that some of these questiones, being of things mor in word, may seeme lesse fitt to be publiquely propounded to any; and that the best observers of them will, both out of modestie and reall humility, and seveirre judgeing of themselves, be aptest to charge themselves with deficiencie in them, and will only owne at most sinceir dezyres and indevour, which lykewyse they that practise and mynde them least may in generall professe, neither is ther any more particulare and punctuall account to be expected of such things from any man in publick; but the maine intent in these (as was said before) is serious reflexion, and that each of us may be stirred up to ask ourselves over againe those and more of the lyke questiones in our most privat tryalles and our secret scrutinies of our owne heartes and lives, and may redouble our diligence in purgeing ourselves that wee may be in the house of God vesselles of honour, sanctified and meet for the Master's use, and prepared to every good work; and for those other things more exposed to the knowledge of others, if any brother heares of any faultinesse in any of the number, he shall not doe well, I think, crudely to vent it in the meeting till first hee have made all due enquyrie after the truth of it; yea, though he hath it upon enquyrie to be true, yet ought hee not even then to mak his first essay of rectifieing his brother by a delacioun to the full meeting without haveing formerly admonisht him

On the benefits to be derived from privy trials.

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first alone, and then (according to our Saviour's rule) in the presence of one or two more; but haveing done, if neither of these reclaime him, then followes of necessity to tell the Church; but that is lykewyse to be done with great singlenesse of heart and charity and compassion, and the wholl procedure of the wholl company with the person so delated is to be managd with the same temper, according to the excellent advyce of the apostle, Gal. vi. 1: "My brethren, if any man be overtaken in a fault, ye which are spirituall restore such a one in the spirit of meeknesse; considering thyselfe, least thou also be tempted."

And haveing concluded with the prayer, the Synod dissolved.

SYNOD XI.

Synodos undecima, Sess. 1. 8bris 8, 1667. Synod XI. 8th Oct. 1667.

This day, Mr Robert Fribairne, minister at Findowgask, and present Moderator to the Presbyterie of Ochterarder, according to the ordinance, did preach before the Synod; and after sermon the Synod conveend, and after invocacioun of the name of God, the roll was read; and some of the brethren being absent, amongst whom particular brethren was excused by lettres, as Mr James Campbel, minister at St Madoise; Mr Archibald Drumond, minister at Ochterarder. Sederunt. Excuses.

The Presbyterie book of Dunblaine guven by the Bishope to Mr James Bruce, Mr William Spens, and Mr John Drumond, ministers within the Presbyterie of Ochterarder, to be revysed by them, and their report to be guven into the Bishope and Synod either in the afternoone or next morneing's session. Presbytery books.

The Presbyterie book of Ochterardor lykewyse delivered to Mr Edward Blaw, Mr Robert Kirk,[1] and Mr John Gray, ministers within the Presbyterie of Dunblaine, and their report lykewyse to be guven in.

[1] See Appendix H.

Synod XI. 8th Oct. 1667.

Committee on overtures.

A committie was appointed to think of overtures for the advanceing off pietie and repressing of profainenes.

And haveing concluded with prayer, the Synod was adjourned to four o'clock in the afternoone.

Session 2.

8bris 8, post meridiem.

The Bishope and Synod being come together againe, and after prayer the roll was read according to the custome, and non absent who were present in the forenoone; and after conference about somethings moved in the comittie, the Bishope presented a paper conteining proposalles touching the following particulares:—

Proposals touching divers particulars.

1. Solemne reading of the Scriptures.

2. Reducing the people to a reverend gesture in prayer.

3. Plaine and practicall and catecheticall preaching.

4. A weekly day for catechizeing, and the reading of the Scriptures joyned with it.

5. A short and plaine forme of catechisme.

6. A more exact and spirituall way of dealling with publick penitentes.

7. As lykewyse of preparing people for the Communion; more frequent celebracioun whereof is so much to be wished, but so litle or scarce at all to be hoped in this Church.

8. That in preaching, the most abounding and crying sines be more sharply and frequentlie reproved, particularly curseing and sweareing; and the worshipe of God in families more urged.

9. The due educatteing and molding the myndes of young students in Presbyteries.

10. More frequent and more exactt visitacioun of churches,

and the visiteing of families by each minister in his owne charge.

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The words of the paper were as follows:—

1. That the reading of the Holie Scriptures in our publique meetings, when they are solemnest and fullest, be constantlie used; and that wee indeavour to bring our people to a reverent and affectionat esteeme of that ordinance and attention to it.

Anent reading the Scriptures.

2. That both by our owne example and by frequent instruction and exhortacioun, wee studie to reforme that extreame irreverence and indecencie that hath generally prevailled in people's deportment in tyme of publiqe worshipe, and particularly of prayer; and that they be reduced to such a gesture as may signifie that wee are acknowledgeing and adoreing the great majestie of God.

Becoming attitudes in public worship.

3. That wee indeavour to adapt our way of preaching, with al evidence and plainnesse, to the enformeing of the people's myndes, and quickneing their affectiones, and raiseing in them renewed purposes of a Christian lyfe; and that some part of our sermones be designd for the plaine and practicall explicacioun of the great principles of religion.

Plain and practical preaching.

4. That wee fixe some certaine tymes—at least one day in the week—throughout the year for catechizeing, and that withal there be reading of the Scriptures and prayer at the same tyme; to which, besydes that parte of the people that are for each tyme particularly warned to be present, those others that are neire the church and at leasour may resort, for the work of the ministerie a husbandrie of more continuall labour and attendance then that of our countrey people that labour the ground, and, theirfore, cannot well be duelie discharged, being whollie cast over upon the Lord's Day, without evere meeting with them or bringing any considerable parte of them together all the week long.

Weekly catechising.

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Short and plain catechism.

5. It seemes absolutely necessarie that each minister would resolve on some short and plaine forme of catechisme for the use of his people; for it is not, I think, to be imagined that ever people will have any fixt knowledge of the articles of religioun by laxe and continuallie varied discourses and formes, or by catechismes too long and too hard for them; and some would draw up severall short formes. They might be revysed at the next Synod, and possibly one framed out of them, which by consent, might be appointed for the use of this Diocese for the interim untill one shall be publisht for the wholl Church.

Anent dealing with offenders.

6. That which hath bene formerly proposed would be remynded of a more exact and spirituall way off dealling with publick offenders, that their receptioun might be both more apt to recover the penitentes themselves and to edifie the Church.

Anent more frequent communion and preparatory examination.

7. For more frequent communion (if it could be hade), or, however, for the better improveing it; when wee have it, seldome as it is, what hath been formerly suggested touching the way of examineing, and prepareing people to it, and other particulares relateing theirto, need not be repeated, but need very much to be really practised, if they can be of any use.

Anent family worship.

8. Lykewyse enough hath bene formerly said—it were well if anything might once appeare to be done—touching the worshipe of God in families, especially the pryme ones within our boundes; as lykewyse the exercise of discipline for the repressing of swearing, and drunkennesse, and all profaninesse so much abounding every where, and that our doctrine be lykewyse more particularely and frequently applyed to that purpose.

Training for the ministry.

9. Somthing hath lykewyse bene said concerneing the training upe of such young men amongst us as intende the ministery, not onely as to their straine of preaching, but the moving of their

myndes to more inwarde thoughtes, and the study of a devout lyfe, and more acquainteance with the exercises of mortificacioun and purgeing of their owne heartes by these divine truethes which they are to preach to others for the same purpose; for how shall they teach what they have not learnit? Synod XI. 8th Oct. 1667.

10. That churches be more frequently and exactly visited, and by each minister the families of his congregation. Visiting.

This peaper being publiquely read, was consented to, and approved by the unanimous vote of the Synod; and conforme to it was framed the following actt:—

The Bishope and Synod, haveing seriously considered and regrated the hight of profaninesse and grosse sines abounding among their people, particularlie drunkennes and uncleannes, and, most universallie, the heinous sine of curseing and swareeing, and that which fomentes and increases those and all sines, the great contempt of the Lordis holy day and ordinances, and the grosse and almost incredible ignorance of the common sort under so much assiduous preaching and catechiseing, for the more effectuall redresse of all these eviles, have agried and resolved throw the Lordes helpe each one within himselfe to stirre the grace and zeall of God that is within them to renewed vigour and fervor, and more earnest endeavoures in the use of all due means for that effectt, and particularly: Anent abounding sins. Ignorance.

1. The applyeing of their sermones and doctrines more expresly and frequently to the reprooffe of those wickednesses, especially of that horrible sine, which almost all rankes of men doe more easilie and frequently committ then they can possiblie doe other grosse sines, and that with lesse sens and remorse, curseing and sweareing; and that they will by Godis assistance not onely use short and frequent reproofes of this and other sines, but at some tymes more largely insist in representing the exceiding sinefulnes and vilenes of such a particulare sine, and Profane swearing.

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the great danger of the Lordis wrath and heaviest judgementes upon those that persist in it.

Church discipline.

2. That with this they will joyne constant privat inspection overe the lives of their people, and by all due meanes particulare enquyrie into them; and when they find any one guyltie of any grosse sine, privately to admonish him meekly and affectionatly, but yet with all friedome and plainnese; and if upon that they mend not, to proceid in the regulare way of discipline and censure within their owne charge; and if they be not by that reclaimed, but prove obstinate, then to delate them to the higher judicatures in the usuall order of this church.

Catechising.

3. To the more frequent catechiseing, and that in so plaine a method and way as may be most apt both to enforme the myndes of the most ignorant, and through the blessing of God to make more deep impression upon their heartes.

Penal laws.

4. That as much as is competent for ministeres, they will indeavour to procure the executeing of these penall lawes made against curseing and sweareing and other scandalous offences, in such way as may be best convenient and feasible in each of their respective paroches.

Attendance on ordinances.

5. That they will indeavour both by exhortacioun, and wheir neid is by use of discipline, to bring their people to more carefull and constant attendance on all the ordinances of God at all tymes of the accustomed publick meetings, and to a more religious and reverent deportment in them throughout the wholl, but particularely in tyme of prayer.

Family worship.

6. That they be particularlie carefull to enquyre after the daylie performance of the worshipe of God in families, and wheir they find it wanteing to enjoyne it, and mak enquyrie againe after it, and this would be especiallie provyded for in the chiefe and most eminent families in the severall congregaciounes as exemplary to all the rest.

SESSION 3.

Synod XI. 9th Oct. 1667.

8bris, 9, 1667, ante meridiem.

This day the Bishope and Synod being conveend againe, and after prayer the roll was read, and non of the brethren absent who were present the foregoeing day except Mr John Edmistoun, minister at Kilmadock.

Presbytery books approven.

The Presbyterie book of Ochterardor being revysed by the foresaid brethren of Dunblaine as to what it containes since the last Synod, and was approvene.

The Presbyterie book of Dunblaine being examined be the aforementioned brethren of Ochterardor as to what it contains since the last Synod, and approvene.

Anent frequent communion.

The Bishope did enquyre the Moderator of Ochterardor if that the sacrament of the Lordes Supper was celebrated this yeir thoroghout all the kirkes of their Presbyterie. The said Moderator declaired that he could not answer to that positively, because that be reason of the foulnesse of the weather they were disappointed of their Presbyteriall meeting appointed for privie tryalles, but promised to mak enquyrie of that at their first meeting after the Synod.

Moderators appointed.

Mr Donald M'Vicar, minister at Aberfoill, and present Moderator the Presbyterie of Dunblaine, with consent of his brethren, was continued Moderator to the said Presbyterie for this nixt ensueing halfe-yeir.

Mr James Drumond,[1] minister at Muthill, with consent of the brethren of Ochterardor, was chosen Moderator to the Presbyterie of Ochterardor for the nixt ensueing halfe-yeir.

Mr Donald M'Vicar, Moderator foresaid was ordained by the Bishope to preach before the Synod in Aprill nixt.

Grievances of the bursar.

Compeared Mr John Drumond, student in divinity, and

[1] See Appendix I.

Synod XI. 9th Oct. 1667.

burser to the Diocese of Dunblaine, who gave in his grievances to the Bishope and Synod, that quheras it is now tyme to receive his dues from all the ministeres of the Diocese for this present yeir, to the end he may tymouslie return to the University of St Andrewes; yet notwithstanding, for the first yeare of his entrie to the benefice of the said bursarie, hee hes receivit nothing as yet from severalles of the brethren within the Diocese. Therefore it is hereby ordained that at the first Presbyteriall meeting of the two respective Presbyteries next after this Synoduall meeting, all the brethren have in readines the dues belonging to the said Mr John for this present year, with all his bygone dues whatsomevir; and lykwyse ordaines that those brethren who are without the two Presbyteries, and belonging to this Diocese, have the samyne dues in readines to him, both for the bygone and this present yeir.

SYNOD XII.

April 24, 1668.

Synod XII. 24th April 1668.

The quhilk day Mr Donald Macinvicar, for the tyme Moderator of the Presbyterie of Dunblaine, did preach, and after sermon the Bishope and Synod did conveene; and after invocacioun of the name of God the roll was read, and some of the brethren being absent, as particularelie Mr Andrew Rollo, minister at Donyng; and Mr Robert Friebairne, minister at Findowgask; and Mr George Murray, minister at Foulis; they were all excused by sicknes.

Committee on overtures.

A committie being appointed to meet in the afternoone to think upon overtoures for the advanceing of pietie and repressing of profanity, and haveing concluded with prayer, the Synod was adjurned untill four aclock in the afternoone.

Session 2.

April 24.

The said day the Synod haveing meet againe, and after prayer the roll being read, and none absent who werre present in the forenoone, except Mr Thomas Foster; and after confirence anent some thing moved in the committie, the Bishope en-

Synod XII. 24th April 1668.

quyred of the Moderatores of the two respective Presbyteries if that the Act anent advanceing of piety and repressing of profanity was read thorowout their severall churches according to the ordinance mad theiranent; both of them did answer affirmative.

Anent profaneness.

Appointed by the Synod that when augmentacioune or any other civill bussines requyres it, that the Presbyterie appoint one or tuo of their number to prosecute and attend it, and that instead of the minister himselfe that is particularelie concerned in it.

Anent augmentations, &c.

Anent tippling and hiring on the Lord's Day.

For preventing of tippling and drinking in aill houses upon the Lord's Day, it is ordained that the bell of the paroch church be runge about halfe ane houre after afternoones sermone, and if that they sal be found in aill houses after the said bell, then those persones are to be censured by the minister and session; lykewise hyreing of servantes on the Lord's Day to be curbed. Itt was recommended by the Bishope to the brethren that they would be carefull to presse family exercise in the families within their severall congregacioune, and especiallie in the cheife families as most exemplarie to all the rest.

Drinking of healths.

Ordained that ministeres within this Diocese shall in all companies abstein from drinking of healthes themselves, and also discountenance and dissuade it in otheres.

Session 3.

Aprill 25, 1668.

This day the Synod being conveend againe, according to the ordinance, and after prayer the roll was read, and none being absent who werre present the former day.

Collection for the harbour of Kilburne.

The Bishope did recommend to the Synod the contribucioun formerlie ordained for the harboure of Kilburne, and it was unanimously agried upon betwixt both that it sould be col-

lected thorowout the wholl churches of the Diocese betwixt and the first of Junii nixt to come.

Synod XII. 24th April 1668.

Mr James Drummond, minister at Muthill, and present Moderator of the Presbyterie, was continued in that charge untill the nixt Synod.

Supply of Foulis.

The Bishope did earnestlie desyre the brethren of Ochterardor to continue as formerlie they have done in preaching at Foulis; and also the said brethren did unanimously condescend and agrie amongst themselves to preach at Foulis by turnes upon the Lord's Day untill the nixt Synod by (reason) off the ministeres extraordinarie sicknes ther.

Moderator.

Mr John Edmondstoune, minister at Kilmadock, by consent of the brethren of Dunblaine, was chosen Moderator of the Presbyterie of Dunblaine for the nixt halfe-year.

Weddings and feasts.

The Bishope did earnestlie recommend to the brethren of the tuo respective Presbyteries to endevour and use all meanes possible to cause the people within their severall congregaciounes at weddings and feastes to absteine from intemperance and profane jesting, and the too great libertie they take of undecent behaviour in their promiscuous danceings.

Presbytery book.

The Presbyterie book of Dunblaine as to what it conteines since the last Synod not being at this tyme revysed because of the clerk's sicknes.

Visitation of Port.

A visitacioun was appointed at the kirk of Port upon the tuentie-eight of Aprill instant, and also another visitacioun of the kirk at Monivaird upon the first Wednesday of May nixtocome.

Anent the clerk's fees.

Ordained that the clerk of the Synod shall not permitt his dues from the severall parishes within the Diocese remaine unpayed thrie yeires by any of them; and if that any minister within the Diocese shall not pay him every Synod, or at the farthest yeirly, then in that case he shall persowe for the

Synod XII. 24th April 1668.

double; but if that he shall neglectt it himselfe, and shall let it rune unpayed over thrie yeires, the intrant (?) minister shal be oblidged to pay no more than thrie yeires of the bygon dues.

The beadle of Dunblane.

The beddall of Dunblaine haveing presented a charter, the Synod recommended it to the commissioner for confirmacioun.

Book of Auchterarder.

The Presbyterie book of Ochterardor being revysed be the Moderator of Dunblaine and some others of the said Presbyterie, was approwne.

R. Anderson's appeal.

Compeirit Robert Andersone in the paroch off Fossoquhy, who, haveing made his appeall from the Presbyterie of Ochterardor to this present Synod, was referred back be the Bishope and Synod to the said Presbyterie, and gives them power to proceed against the said Robert with church censure as they shall think fitteing.

The brethren exhorted.

The Bishope haveing commended the brethren for their unity and concord and good conversation, and exhorted them to continue therein, and to be more and more exemplare in holienesse and in modestie and gravity, even in the externalles of their haire and habitt and their wholl deportment, and to the regulating of their children and their wholl families to be paternes of religion and sobriety to all about them; and that they themselves aspyre daylie to greater abstraction from the world and contempt of things belowe, giveing themselves whollie to their great work of watching over soules, for which they most give account, and to reading and meditacioun, and to prayer that drawes continuall fresh supplies from heaven to enable them for all these dueties.

After some short discourse to this purpose, he clossed with prayer, and the Synod was dissolved.

SYNOD XIII.

Synod XIII. 13th Oct. 1668.

Att Dunblaine, the 13 of October 1668, ante meridiem.

J. Drummond preached.

The quhilk day Mr James Drummond, minister at Muthill, and present Moderator of the Presbyterie of Ochterardor, did preach, and after sermon the Bishope and Synod did conveene, and after prayer the roll was read, and non of the brethren absent (except Mr George Murray, minister at Foulis, and Mr Robert Fribairne,[1] who were excused by sicknes).

The Presbyterie book of Ochterardor given to Mr John Gray and Mr James Donaldsone, within the Presbyterie of Dunblaine, to be revised be them, and their report to be given in.

The Presbyterie book of Dunblaine delivered to Mr David Litlejone and Mr John Drummond, within the Presbyterie of Ochterardor, to be revysed be them, and their report to be given in to the Synod. Some of the brethren of the two respective Presbyteries nominated and appointed by the Bishope and Synod to meet at thrie aclock in the afternoone in a committie for thinking upon overtoures for bearing downe of sine and advanceing of pietie. And haveing concluded with prayer, the Synod was adjourned till four aclock in the afternoone.

Committee on overtures.

[1] See Appendix K.

Synod XIII. 13th Oct. 1668.

Session 2.

Att Dunblaine, the foresaid day of October 1668.

The Synod being againe conveend, and after invocacioun of the name of God, the roll was read, and none of the brethren absent who were present in the forenoone, except Mr Thomas Foster, minister at Kincardine.[1]

Foster absent.

Kirk of Monzievaird referred to the Presbytery.

The Bishope and Synod referres the bussines anent the new erection of the kirk of Monivaird and Strowane to the Presbyterie of Ochterardor, because it did come only *per saltum* before the Synod. The Bishope did earnestlie recommend to the brethren of Ochterardor to countenance Mr James Row, minister at Monivaird and Strowane, in the said bussines as they shall sie fitteing.

Itt is ordained that ministers both in their preaching and prayer indeavour to make people sensible of God's goodnes in given a good harvest for the most parte.

Inquiry anent reading of the Holy Scriptures.

The Bishope enquyred the Moderator of Ochterardor if that the former ordinance was observed within their severall congregaciounes upon the Lord's Day in reading the Holie Scriptures in publick, both before the last bell and also after it, when the congregacioun is fullie conveend. The said Moderator declaired that to his knowledge it was observed amongst them.

The law of God, the Belief, the Doxology, and Psalms.

Lykwyse the Bishope did enquyre the said Moderator if that the former ordinance is observed amongst them—viz., the publiq reading or repeating of the law of God, the Beleeffe, and the Doxologie after the Psalmes. The said Moderator declaired that for any thing he knew it was observed. The Bishope did earnestlie recommend to the brethren of the respective Presbyteries to cause performe the samyne in tyme coming wheir it hes bene omitted.

[1] See Appendix L.

Synod XIII. 13th Oct. 1668.

Inquiry anent the sacrament.

The Bishope did enquyre the foresaid Moderatore if that the sacrament of the Lord's Supper is celebratted every year at the least in the severall kirks of their Presbyterie. The said Moderator said that to his knowledge it was not done within all the kirks of their Presbyterie; and who were deficient theirin, their Presbyterie book would give notice theiroff.

Visitations appointed.

Itt is ordained that their be visitaciounes of the wholl churches within the respective Presbyteries, and at the visitaciounes amongst others of their concernements that they take notice of the Kirk provision in gleib, manse, and stipend, and that they keep ane exactt account and register thereoff; and when they find any thing wanteing quhilk the law allowes, then the Presbyterie is to persowe for it. Itt is ordained that if any minister grant taks of clerkes, or other properties or rightes belonging to the Church, without consent of the Presbyterie, the said paction shal be null, void, and of none effectt.

Church rights.

Committee for correspondence.

Itt is ordained that betwixt and the nixt Synod that ane certaine number of the brethren of the tuo respective Presbyteries shall meet together in ane committie for correspondence both anent Synodicall and Presbyteriall affaires; and of those out of Dunblaine are Mr Thomas Lyndsay, Mr George Schaw, Mr Jon Gray, and Mr Edward Blaw; and out of Ochterardor are Mr Archibald, and Mr James Drummond, Mr William Spens, and Mr James Bruce, with the Bishope himselfe, if his leaseure can permitt.

That which had been sometymes spoke of before, the Bishope now againe recommended to the brethren, that at their sett tymes of catechising and examineing their people that they would take particulare notice of young persones, and towards their first admissioun to the Holy Communion; and haveing before taken account of their knowledge of the grounds of religion, would then cause them each one particularly and expreslie

Synod XIII. 13th Oct. 1668.

Young communicants to be examined anent the baptismal vow.

to declaire their beleiff of the Christiane faith into which in their infancie they were baptized, and remynding them of that their baptismal vow, and the great engadgement it layes upon them to a holie and Christiane lyfe, would requyre of them ane explycit owneing of that vow and engagement, and their solemne promise accordingly to indeavour the observeing and performance of it in the wholl course of their following lyfe. And then, in their prayer with which they use to conclude these meetings, would recommend the said young persones now thus engagd to the effectuall blessing of God, beseeching Him to owne them for His, and to bestowe on them the sanctifieing and strengthneing grace of His Holie Spiritt, and His signature upon them sealling them to the day of redemption.

And this practise, as it hath nothing in it that can offend any even the most scrupulus mindes, so it may be a very fitt suppletory off that defectt in infant baptisme which the enemies of it doe mainely objectt against it, and may through the blessing off God mak a lasting impression off religion upon the heartes of those young persones towardes whom it is used, and effectuallie engage them to a Christiane life; and if they suerve from it, make them the more inexcusable and cleirly convincible of their unfaithfulnes and breach off that great promise and sacred vow they have so renewed to God before His people. And for authority of divines, if wee regard that, it hath the general approbacioun of the most famous reformers, and the most pious and learned that have followed them since their tyme; and being performed in that evangelicall simplicity as it is here propounded, they doe not onely allow it as lawfull, but desyre it and advyse it as laudable and profitable, and of very good use in all Christian churches.

Anent baptismal vows.

A day for catechising.

The Bishope did recommend to the brethren within the respective Presbyteries to appoint one day in the week at least

for catechiseing and reading a portion of the Holy Scriptures, singing of a psalme, and prayer.

Synod XIII. 13th Oct. 1668.

Lykwyse the Bishope againe did recommend to the brethren that they would indeavour to bring their people to a reverend gesture in tyme of prayer, and also the brethren did undertake to doe in the samyne so farre as possiblie they could.

Reverent gestures.

And haveing concluded with prayer, the Synod was ordained to meet at eight aclock in the morneing.

Session 3.

14th Oct. 1668.

At Dunblaine, the 14 day of October 1668.

This day the Synod being conveend againe, and after prayer the roll was read, and none of the brethren being absent who were present the foregoeing day except Mr Thomas Foster, minister at Kincardine.

The Bishope did againe recommend to the brethren the contribucioun for the harbourie of Kilburne, and that they would all of them have it in readiness against the first of December nixtocume.

Kilburne.

Itt is ordained that Mr Thomas Foster, minister at Kincardine, be rebuiked both by the Presbyterie and the Synod at their nixt meeting because of his goeing away from the Synod before due tyme, and that without libertie asked and guven.

Foster to be rebuked.

Mr James Row, minister at Monivaird and Strowane, chosen Moderator to the Presbyterie of Ochterarder for the nixt ensueing halfe-yeir.

Row Moderator.

Mr John Edmondstoune, minister at Kilmadock, and present Moderator to the Presbyterie of Dunblaine, continued Moderator to the said Presbyterie for the nixt following halfe-year.

Edmondstoune continued.

Synod XIII. 14th Oct. 1668.

Bursar not to assign his dues.

Itt is ordained that the bursare of the Diocese shall have noe power to assyne his dues payable to him (be the severall ministers within the Diocese) to any other then himselfe, neither shall he let it rune unpayed over ane yeiare, and in that case neither himselfe nor any other in his name shall have power to take it up, nor legallie pursue for it. And lykwyse ordained that the said bursare bring ane testificat from the new colledge at St Andrewes of his abod and proficiencie there, and produce it before the Synod to be holden in October.

Lyndsay bursar.

Mr Thomas Lyndsay, sone to Mr Thomas Lyndsay, minister at Dunblaine, chosen bursare to the Diocese by mutuall consent of both the Presbyteries.

Presbytery books.

The Presbyterie book of Dunblaine being revysed by the aforesaid brethren of Ochterardore, was approvene.

The Presbyterie book of Ochterarder being revysed by the before mentionat brethren of Dunblaine, was approvene.

Charity.

Duncane Fergisone in Balquhiddar, ane poor man, was referred to the charity of the severall ministers within the Diocese for supplie.

Synod register to be revised.

The Presbyterie of Dunblaine ordained to revyse all the actes of the former Synodes, and to give in their report to the nixt Synod.

The Bishope haveing commended the brethren for their unity, and concord, and good conversacioun, and exhorted them to continue therein, and to be more and more exemplare in holienes, modestie, and gravitie; and haveing concluded with prayer, the Synod was dissolved.

SYNOD XIV.

At Dunblaine, the 13 of Aprill 1669.

Synod XIV. 13th April 1669.

The quhilk day Mr Robert Kirk, minister at Balquiddar, did preach, and after sermon the Synod convend, and after invocacioun off the name of God, the roll was read, and some of the brethren being absent, as particularelie Mr George Murray, minister at Foulis, who was excused because of sicknes; Mr Robert Fribairne, minister at Blackfoord; Mr Archibald Moncreiff, minister at Aberneathie; Mr James Bruce, minister at Kinkeld.

Kirk preached.

Absent.

The Presbyterie book of Dunblaine given to Mr Jon Drumond and Mr Alexander Ireland, ministers within the Presbyterie of Ochterardor, to be revised by them, and their report to be given in to the Synod either at the afternoones or morneings session.

Presbytery books of Dunblane and Auchterarder.

Lykwyse the Presbyterie book of Ochterardor delivered to Mr Robert Kirk and Mr Edward Blaw, ministers within the Presbyterie of Dunblaine, to be examined be them, and their report lykwyse to be given in.

Compeared Mr James Blair, in the paroch of Donyng, who presented ane supplicacioun before the Bishope and Synod in

Synod XIV. 13th April 1669.

Ordinance for Dunning. Anent supplying the vacancy.

name of the said paroch, subscribed be the most part of the heretores and eldares hands, desyreing more frequent supplie in preaching of the Word with them in tyme comeing dureing the vacancie of their church,[1] and also desyreing that the Bishope and Synod would sie to the provision of their church with ane able minister of their owne as soone as possiblie could be. The Bishope and Synod did earnestlie recommend to the brethren of Ochterardor that they would not neglectt to preach at Donyng by courses this summertyd, so oft as possiblie they could. But did recommend to the parochineres of Donyng that they would make their addresse to the Archbishope of Sanct Androis for the plantation of their church, because these churches whose presentacioun belongs to the King are in the Archbishops hand; and untill the said paroch of Donyng doe so, neither the Bishope nor the Presbyterie of Ochterardor is to be blamed for their want of a minister there.

A Commitie being appointed to meit at thrie aclock in the afternoone to think upon overtures; and haveing conclud with prayer, the Synod was adjourned till four aclock in the afternoone.

Session 2.

At Dunblaine, the foresaid day, post meridiem.

The quhilk day the Synod being convend againe, and after prayer the roll was read againe, and none of the brethren absent who were present in the forenoone.

Ordinance for visitations.

It is ordained that ther be more frequent visitacioun es of the churches throughout the respective Presbyteries, and at the visitacioun es the brethren would particularelie enquire anent

[1] See Appendix N.

Synod XIV. 13th April 1669.

the advancement of pietie and suppression of sine, and with all if that the church be situat in such a place as may be most commodious for all the paroch, and if not, to labour be all meanes to sie to the helping of it.

For advancing of piety.

It is ordained that for the advanceing of pietie, everie minister be carefull in visiteing families, and not onely to urge familie-worshipe in publick, but also in privat; and that the matter may be more effectuall, that the minister tak the eldar of the quarter with him, and that the elder show himselfe exemplarie in the thing, as also that the cheife landlord, if he be a residenter within the paroch, that he be cheiflie dealt with by the minister himselfe; and if it be requisit, to desyre otheres to concurre with him, who are concernd, to sett up the worshipe of God in his familie.

Glendevon stipend.

The Bishope and Synod recommended to the brethren of Ochterardor to consider and to give their assistance for the bettering of the provision of Glendovan.

Act anent night wakes.

It being considered by the Bishope and Synod that ther is great profanity committed be some light conceitted persones at night walkes wheir dead persones are, and for curbeing of the same, it is ordained that ministeres gravelie reprove and inhibit such in tyme comeing, and also that the minister of the paroch appoynt the eldares of the severall quarteres to tak notice of such persones, and give up their names; and if that they transgresse heirin after tymous warneing, they are to be punished for the samyne.

Weekly catechising.

The Bishope againe did recommend to the brethren that ther be more frequent catechiseing then heirtofore hes been, and the reading of the Scriptures and prayer be joined theirto; and that one day in the week throughout the year be appoynted for that end, onelie seed tyme and harvest being excepted.

It is ordained that noe young man be admitted to tryalls in

Synod XIV. 13th April 1669.

order to the ministrie within the Diocese without acquainteing the Bishop therewith; and if that the Bishope cannot be present at the tryalls himselfe, it is requisit that ane order under the Bishope's owne hand be direct to the Moderator of that Presbyterie wheir the young man passes.

Trials not to be gone on without the Bishop.

Readers and schoolmasters.

The Bishope and Synod ratifies the former Actt anent readeres and scholmasters—to wit, that no scholmaster be admitted to read in churches, nor exercise the office of a scholmaster within any church of the Diocese, untill that first the Presbyterie be acquainted therewith, and also approvne to be qualified for the said office.

14th April 1669.

Session 3.

Att Dunblaine, the 14 day of Aprill 1669, ante meridiem.

The quhilk day the Synod being mete againe, and after prayer the roll was read, and none absent who were present the foregoing day.

Absentees referred to the Presbytery.

Mr James Donald, minister at Port, and Mr James Menzies, minister at Calendar, who were absent the foregoing day, but now present, were rebuiked by the Bishope and Synod, and referred to the Presbyterie of Dunblaine as to their fyne, but Mr James was excused.

Those brethren within the Presbyterie of Ochterardor who are absent, neither did send a relevant excuse to the Synod, are referred to the Presbyterie of Ochterarder as to their fyne.

Edmondstoune continued.

Mr John Edmondstoune, minister at Kilmadock, and present Moderator of the Presbyterie of Dunblaine, continued Moderator for the nixt ensueing halfe-yeir.

Ireland Moderator.

Mr Alexander Ireland, minister at Fossoquhie, chosen Moderator of the Presbyterie of Ochterardor for the nixt en-

sueing halfe-yeare, and was appoynted to preach before the nixt Synod, or to appoynt one to preach for him.

Synod XIV. 14th April 1669.

The Presbyterie book of Dunblaine being examined by the foresaid brethren of Ochterardor, and was approvne.

Presbytery books.

The Presbyterie book of Auchterarder being revysed by the foresaid brethren of Dunblaine, was approvne.

John Stirling, younger, fiear off Quoiges, within the paroch off Dunblaine, was ordained by the Bishope and Synod to satisfie publicklie before the congregacioun at Ochterardor, with his associates, for takeing away a young woman in the said paroch perforce under silence of the nyght; and the minister of Dunblaine is ordained to accept or not to accept the saids persones to pertak of Church benefitt (whersoever it sall please God to offerre the occasion) upon the testificat of the minister of Ochterardor anent their satisfaction.

Stirling to satisfy at Auchterarder for abduction.

The Clerk of the Synod ordained to writt ane letter to the Bishope of Dunkeld anent ane wandering Levite called Mr James Dick, who did unlawfullie marie some persones in the paroch off Strowane within the Diocese of Dunblaine.

Clerk to write to the Bishop of Dunkeld.

Itt is ordained that noe indigent persone within the boundes of the Synod be referred to the Synod for supplie without consent of the Presbyterie within which the persone duelles.

Anent applicants for relief.

The Synod haveing information that according to the ordinance of the last Synod the bussines of setting of one kirk for the parochines of Strowane and Monivaird hes bene pursued before the judge competent, and brought to a full determinacioun, and one kirk—to witt, the kirk off Strowane—ordained to be the place for the publiq worshipe in all tyme to come; and takeing notice that some heritores and severall boundes within the said paroch doe not repaire to publiq worshipe at the paroch kirk ordained by publiq authority: doe theirfore by their presents requyre such heritores both to repaire thereto

Act anent the parish of Strowan.

Synod XIV. 14th April 1669.

themselves and cause the people within their boundes to doe the lyk, otherwyse the Synod cannot neglectt such unorderlie cariage, so stronglie savoureing of neglectt, not onlie of the ordinances, but also of the civill authority; have ordained the Presbyterie to make their redresse to his Majestie's counsell for reparacioun thereoff. Doe theirfore referre to the Presbyterie of Ochterardor to take sick course as this ordinance of the Synod may be obeyed.

Gesture in prayer.

The Bishope did againe earnestlie recommend to the brethren that they would be verie carefull to bring their people to a reverend gesture in tyme of prayer; and haveing exhorted the brethren to continue in unity and concord amongst themselves, he concluded with prayer, and the Synod was dissolved.

SYNOD XV.

Apud Dunblan, 8bris 5, 1669.

Synod XV. 5th Oct. 1669.

This day Mr Alexander Ireland, Moderator to the Presbyterie of Ochterardor, did preach; and after sermon the Synod conveend; and after invocacioun of the name of God, the roll was read, and some of the brethren being absent, and particularly Mr Archibald Moncreiff, minister at Aberneathie, Mr John Omey, minister at Sanctmadois, Robert Friebairne, minister at Findowgask, and George Murray, minister at Foulis, but he was excused because of sicknes.

Ireland preached.

Absentees.

The Presbyterie book of Dunblaine given to Mr Allexander Ireland, the foresaid Moderator, and otheres of his brethren within the Presbyterie of Ochterardor, to be examined by them.

Presbytery book of Dunblane.

The Presbyterie book of Ochterardor given to Mr James Donaldson, minister at Port, and otheres of his brethren within the Presbyterie of Dunblaine, to be examined be them.

John Foster, in the paroch of Kincardine, being referred be the Presbyterie of Dunblaine to this present Synod for his unlawfull mariage, and John Neill for his accession thereto, did compeare, and both of them was summondit *apud acta* to compeir before

Foster.

Neill.

Synod XV. 5th Oct. 1669.

Unlawful marriage.

the Synod in the afternoon, and committie ordained to meitt in the afternone at threae aclock for to advyse upon overtures to be propounded to the Synod, the members quhairof are,—out of Dunblaine, Mr Thomas Lyndesay, Mr George Schaw, Mr Donald M'Vicar, Mr Jon Edmondstoune—out of Ochterardour, Mr James Row, Mr Archibald and James Drummond, Mr David Litlejon, and Mr Allexander Ireland; and haveing concluded with prayer, the Synod was adjourned till four aclock in the afternoone.

Session 2.

Apud Dunblaine, 8bris 5, post meridiem, 1669.

The quhilk day the Synod being conveend againe, and after prayer the roll was read, and none of the brethren being absent who were present in the forenone.

Ordinance.

Itt is ordained that the tuo respective Presbyteries shall appoynt a certain number of the brethren to meet together out of both Presbyteries ane moneth before each Synod to think upon overtoures to be propounded to the ensueing Synod.

Caution for.

Church privileges in other parishes.

Itt was propounded to the Synod that ther be some persones who come out of other paroches to a minister to seek the benefitt of the kirk in baptisme or otherwyse, and findes cawtioun to the minister that grantes the benefitt under a penaltie. The Synod declaires that the cawtion can be found upon noe other termes but that the partie for whom they are cawtion shal be frie of scandall or kirk censure in the paroch where they have resyded before; and if that the partie fore whom they are cawtion be not frie, then in that cace they who are lyable to the penalty quhilk ought to be disarnd against

them be any judge before whom they are conveend for that effectt.

Synod XV. 5th Oct. 1669.

Itt is ordained that ther be commissioneres chosen be the brethren to goe to the justices of peace anent the private conventicles within the Diocese of Dunblaine, and anent those preacheres who keipes private meitings.

Commissioners anent private conventicles.

Itt is thought fitt be the Synod that the Bishope would represent to the ensueing Parliament anent vagabondes and travellares upon the Lord's Day, that the Parliament may provide some remedie for curbeing of the samyne.

Vagabonds to be informed upon.

John Foster, in the paroch of Kincardine, who went over the Border contraire to the order of the Church, and maried ane woman with whom hee committed adulterie formerly in his owne maried wife's tyme, is ordained presently to separate from his suposed wife, under the payne of excommunicacioun, and in the meane tyme ordained to be incarcerat be the magistrat of the towne untill hee give bond and find cawtion for that effectt.

Unlawful marriage.

John Neill, in the paroch of Kincardine, for his accession to the unlawfull mariage of the said John Foster, was referred to the Presbyterie of Dunblaine anent his satisfaction and penalty.

Neill referred.

Itt is agreed and enacted, that the Lordes Day ensueing, October seventeineth, and that in tyme to come, that the tuo Presbyteries of this Diocese, besydes their constant remembrance of the harvest in their prayeres, doe appoynt some day or dayes of more solemne supplicaciounes, before it or in the tyme of it, and of thanksgiveing after it, within their boundes, as in their discretion they shall find it convenient.

Harvest thanksgiving.

Itt is lykwyse agried and enacted, that besydes the catechiseing of the ignorant, they doe, towardes the tyme of celebrateing the Communion, indeavour to speak with as many as

Synod XV. 5th Oct. 1669.

Anent catechising, &c., on Fast-day before Communion.

they can of all rankes within their congregationes, in order to the excitteing of them to a more serious and particulare examineing of their owne lives and consciences, and to the renewing of their purposes and vowes of greater holienesse and circumspect walkeing for tyme to come; and that they advyse and exhort them to sett aparte some particulare tyme, each one by themselves, for communeing with God and their owne heartes, about these tymes before the day of celebration; and that besyde what each one does in this kynd generally at any other tyme, the day of preparation immediately preceiding be indicted to the wholle congregation together, as a day of solemne fasteing and prayer.

Act anent catechising.

The former Actt anent catechiseing and reading of the Holy Scriptures at the least one day in the week, thorowout the tuo respective Presbyteries, was ratified by the Bishope and Synod.

Kneeling or standing at prayer.

The Bishope, as formerlie, recommended to the brethren that they would still be carefull to bring their people to a reverend gesture in tyme of prayer, in either kneeling or standing, and especiallie to stand in tyme of the doxologie. And haveing concluded with prayer, the Synod ordained to meet againe at eight aclock in the morning.

6th Oct. 1669.

Session 3.

Apud Dunblanen, 6 8bris, millesimo sexcentesimo sexagesimo nono.

This day the Synod being conveend againe, and after prayer the roll was read, and none of the brethren absent who were present the foregoeing day.

Presbytery books.

The Presbyterie book of Dunblaine being revysed by the foresaid brethren of Ochterardor, was approvne.

Synod XV. 6th Oct. 1669.

The Presbyterie book of Ochterardor being examined by the brethren of Dunblaine, was approvne.

Brethren to be mindful of Fouls.

The Bishope did earnestlie recommend to the brethren of Ochterardor to send one of their number, course about, at least once in the moneth, to Fouls, to exercise disciplane there, because of their owne minister's extraordinarie sicknes.

Anent preachers.

Itt was enacted and agreed upon, that noe young man within the boundes of the Diocese of Dunblane be admitted to preach in publick, except that the Bishope be first acquainted therewith.

Bursar's roll to continue.

Itt is agried that heirafter the stent roll of the burseres dues shall continue as it was formerlie agried upon by the brethren.

Ker supply.

John Ker, glover, sometyme [1]——— in Dunblaine, did give in ane supplication to the Synod for some supplie, wha was referred to the charity of the wholl kirks within the Diocese.

Ireland continued Moderator.

Mr Alexander Ireland, minister at Fossoquhy, and present Moderator to the Presbyterie of Ochterardor, was continued Moderator with consent of his brethren, for the nixt ensueing halfe-year.

Lyndesay chosen Moderator.

Mr Thomas Lyndesay, minister and Dean of Dunblaine, chosen Moderator to the Presbyterie of Dunblaine for the nixt halfe-year.

The Bishope haveing exhorted the brethren to continue in unity and concord amongst themselves, and after some short discourse to this purpose, he closed with prayer, and the Synod dissolved.

[1] Not legible.

SYNOD XVI.

Synod XVI. 11th April 1670.

Apud Dunblaine, Aprill ij (11), 1670.

The Bishop absent.

Mr James Donaldson, minister at Port preached, and after sermon the brethren convened; but the Bishope was not yet returned from Edinburgh, whither he was unexpectedly called the week before upon bussines of importance.[1] His intention was to have been with them that day, but in cace it myght fall out otherwayes (as it did), he left order with the Dean to preside in his stead. But the brethren finding that there was litle or nothing to doe, chose rather to weave the meiting synodicallie for that tyme.

And the Bishope, returneing the day after, writt to both the Presbyteries to meit at the kirk of Blackfoord the verie nixt week, on Wednesday, being the 20th of Aprill, wher the particulares following cam before them and were dispatcht.

Adjourned meeting at Blackford, 20th April 1670.

Anent a helper at Abernethy.

Att the kirk of Blackfoord, Aprill 20, 1670.

The Bishope, after prayer, caused read a letter sent to him and the Synod by Mr Archibald Moncreiffe, minister at Aberneathie, touching a helper to be joyned with him. The Bishope have-

[1] See Appendix O.

ing wreat ane answer thereto, caused read it lykwyse, and being approved by the meiting it was appointed to be sent: so on to other particulares, according to the minutes to be sent by Mr David Litlejon, who was clerk at that meiting.

Synod XVI. 20th April 1670.

This day Mr Robert Friebairne, minister at Gask, did present a peticioun wheirin hee desyred that his manss might be apprysed, and that a full gleib might be designed to him and his successores, together with fewall and foggage, according to the Act of Parliament; which desyre was granted: and these reverend brethren, Mr Archibald Drumond, James Drumond, James Bruce, and David Litlejone, to whom were added Mr James Row and William Spens, and any thrie of them being a corum, are appointed to repaire to Gask upon desyre fore the ends foresaid.

Visitation at Gask anent manse and glebe.

This day there is ane perambulacioun appointed to be keipit the second Tuesday of May nixt, of some adjacent parishes to Glendovan to be annexed to that congregacioun for the makeing up of a competencie for the minister of that place.

Perambulation at Glendevon.

This day the Bishop and brethren present doth appoint Mr James Row, Archibald Drumond, and James Drumond, to goe to Mr George Murray, minister at Foulis, and conferre with him of the things relateing to his ministrie in that place, especiallie in matters of discipline, and to report to the Presbyterie; and after that, a brother is to be appointed to goe there every moneth for the foresaid end and to report.

Visitation of Foulis.

This day Mr John Drumond, minister at Monzie, being charged by the Bishope with insobriety, sweareing, and some unhandsome cariage to a woman shortlie before at Dunblaine, did acknowledge that hee was somewhat taken with drink, and that hee vented a rash oath, and that he did onelie tak that woman in his armes, and thrust her in at the doore before him. Wherupon he was removed and suspended from his ministrie

Mr Drummond of Monzie suspended.

Synod XVI. 20th April 1670.

untill the nixt Synod to be holden at Dunblaine in October following; and being called in, he received his sentence humblie; and Mr James Row was appointed to make intimacioun thereoff to the congregacioun the nixt Lord's Day.

The foresaid day Mr David Litlejon, minister at Blackfoord, elected Moderator of the Presbyterie of Ochterardor for the nixt ensueing halfe-yeare, and haveing concluded with prayer, the meiting was dismissed.

SYNOD XVII.

Apud Dunblainum, Octobris ij, anno humanae salutis, 1670.

Synod XVII. 11th Oct. 1670.

Mr Edward Blaw, minister at Kippen, preached this day, and after sermon the Synod did convene, and after invocacioun of the name of God, the roll was read, and non of the brethren found to be absent except Mr George Murray,[1] minister at (Foulis), and Mr Archibald Moncreiff,[2] minister at Aberneathie, who were excused because of their frequent ordinarie sicknes and extreme age.

Absents.

The Presbyterie book of Ochterardore not being revised since the Synod in October, jajvi^c and sextie-nine, neither at this tyme, because (as the brethren affirmed) it was not compleitlie filled up by neglectt of the clerk,—

Presbytery book of Auchterarder.

Itt was agried upon that there sould a certaine number of the brethren of Dunblaine and Ochterardor mete at thrie houres in the afternoone for holding of a committie.

Committee on overtures.

[1] See Appendix P. [2] See Appendix Q.

Synod XVII. 11th Oct. 1670.

Session 2.

Apud Dunblanum, 8bris ij, praedicti anni, post meridiem.

Roll called.

The Bishope and Synod being convened againe according to the ordinance, and after prayer the roll was read, and none of the brethren perceaved to be absent who were present in the forenoone.

Anent observance of former Acts.

The Bishope earnestlie recommended to the brethren the diligent observeing of the former Acts of the Synod made anent the advanceing of piety, and the urgeing of familie exercise both in great and small families, wherof some of these Actts was read in the face of the Synod.

Moderators of Presbyteries.

Mr Edward Blaw, minister at Kipen, chosen Moderator to the Presbyterie of Dunblaine for the nixt ensueing halfe-yeare.

Mr David Litlejone, minister at Blackford, and present Moderator to the Presbyterie of Ochterardor, is continued Moderator to the said Presbyterie untill the nixt Synod.

Lord Maddertie and others petition in favour of Mr Drummond.

Compeared David Lord Madertie, who presented ane supplicacioun before the Bishope and Synod under his owne hand and the rest of the heretores, elderes, and others parishineres of Monzie, in favoures of Mr Jon Drumond their minister (who at ane meiteing of the Bishope and brethren, mete at Blackfoord upon the tuentie of Aprill, jajvi^c^ thriescore and ten yeares, was suspendit from exerciseing the office of the ministerie untill this present Synod, for ane act of intemperancie committed be him), earnestlie desyred him to be restored againe to his wounted employment amongst them. The quhilk suplicacioun of the heretores and otheres foresaids, the Bishope and Synod haveing taken seriouslie to their consideracioun, de-

clared that for the present they could not satisfie the desyres of the foresaids parishiners of Monzie in restoreing the said Mr John to his former employment; but did referre the samyne to a meiteing of the two respective Presbyteries, to be holden at Dunblaine upon the sixteine of November nixtocome, — to whom the Bishope and Synod (if at that tyme it shall fall out hee bee absent himselfe) gives full and absolute power to determine in the samyne, or to prorogatt their meiting, as they shall think to be fitt and expedient untill the determination thereoff.

Synod XVII. 11th Oct. 1670.

Petition refused.

Special meeting appointed.

And haveing concluded with prayer, the Synod was ordained to meit at eight houres in the morneing.

Session 3.

Apud Dunblane, 8bris 12, 1670, ante meridiem.

12th Oct. 1670.

The quhilk day the Bishope and Synod being mete againe, and after prayer the roll was read, and none of the brethren absent who were present the foregoing day except Mr Jon Edmondstoune and Mr Thomas Foster, ministers within Dunblaine Presbyterie.

Compeared Helene Andersone, who presented ane supplicacioun before the Bishope and Synod, desyring baptisme to her child, gotten betwixt her and James Bonar (being husband to another woman), according to her owne confession. The Bishope and Synod haveing taken the said supplicacioun to their consideracioun es, did appoynt Mr Thomas Lyndesay, minister and Dean of Dunblaine, to baptise the foresaid child.

Petition of Helen Anderson for baptism to her child.

The Bishope and Synod ratifies the Act made at Blackfoord in Aprill tuentie, jajvi^c thriescore and ten, in favoures of Mr Robert Friebairne, minister at Findow Gask, for reparacioun of

Manse and glebe of Gask.

Synod XVII. 12th Oct. 1670.

his manss and gleib, and of his loss hee hes susteined thereby in former tymes.

Book of Dunblane.

The Presbyterie book of Dunblaine being revysed be the foresaid brethren of the other Presbyterie and approvne,—

Scriptures to be read in English and Irish.

The Bishope recommended to the brethren the reading of the Holie Scriptures in publick, that they be read in Irish to those that hes the use of it, and in English to those that have the use of it.

The Bishope haveing exhorted the brethren to be carefull in goeing about the dueties of the holie calleing, and to mutuall love, quhilk is a marke of the true disciples of Jesus Christ, and haveing concluded with prayer and singing of a psalme, the Synod was dissolved.

16th Nov. 1670.

Apud Dunblanum, 9bris 16, 1670.

The quhilk day the tuo respective Presbyteries being mete anent the reponeing of Mr John Drumond, minister at Monzie, to the exercise of his calleing of the function of the ministrie in that place againe, according to the ordinance of the Bishope and Synod, synodicallie meit at Dunblaine in October last bypast, and after invocacioun of the name of God made by Mr Thomas Lyndesay, minister and Dean of Dunblaine, it was voiced who sould be Moderator. The said Mr Thomas Lyndesay, by consent of the wholl brethren convend for the tyme, was chosen Moderator; and the Act of the Synod being read, with ane letter that the Bishope at his goeing from Dunblaine did leave with the clerk of the Synod, and both of them being considered be the reverend Moderator and brethren foresaid, did not find themselves in a capacity for the present to determine fullie in the said bussines, and that because of the Bishope's foresaid leter, but did referre the full and final

Adjourned special meeting.

The Dean Moderator.

determinacioun to a meiting to be holden by the foresaids tuo Presbyteries at Blackfoord, upon the fyfteine day of December nixtocom; and betwixt and then Mr Thomas Lyndesay, Moderator foresaid, is appointed to wreit to the Bishope anent his judgement heiranent, and to make report thereof to the nixt foresaid meiting.

Synod XVII. 16th Nov. 1670.

Att Blackfoord, the fyfteinth of December, jajvi^c thriescore and ten yeares.

15th Dec. 1670.

The quhilk day the brethren commissionat for Mr Jon Drumond's bussines being convend at Blackfoord according to the former reference at Dunblaine,—to witt, Mr Thomas Lyndesay, James Menzies, Robert Kirk, James Donaldsone, Jon Gray, of the Presbyterie of Dunblaine; also Mr James Drumond, James Row, and Robert Friebairne, of the Presbyterie of Ochterardour: After prayer, Mr Thomas Lindesay, Moderator, presenteing ane letter from the Bishope of Dunblaine in relacioun to his commission in the former meiting, the brethren having the same read with the former letter, finds themselves to have full power by the Bishop's order in the samyne to cognosce and determine in that bussines. The brethren therefore did call in upon my Lord Madertie, and againe did read his supplicacioun, which was subscribed by the wholl heretores and parishiners of Monzie, for takeing of the restraint layed upon their minister Mr Jon Drumond, and to repone him againe to his charge there. The brethren thereupon removeing all parties, and seriouslie takeing to their consideracioune the wholl bussines compleatlie of Mr Jon Drummond, after much debateing the matter upon all hands, thought convenient that the foresaid Mr Jon Drumond sould be brought in before the meiteing, that they might heare him speak in relacioun to the scandall laid upon him. The foresaid Mr Jon, before the wholl

Special meeting at Blackford anent Mr John Drummond's business.

Special meeting.

Synod XVII. 15th Dec. 1670.

meeteing, did fullie confes his guilt, and referred himselfe absolutelie in the hands of the brethren, to doe with him as they thought fitt. Then he being removed, the Moderator and another brother did begge by prayer that the Lord would directt them in determineing of this bussines. After prayer, the wholl brethren being rypelie and deliberatelie advysed with their owne consciences in the wholl compleat bussines of Mr Jon Drumond's guilt, and his last declaracioun to them, it was putt to the voice whether hee sould be reponed or not. Theirafter the brethren's voices being taken by the Moderator, did unanimouslie, without contrair voice, repone the said Mr Jon to his former charge as minister of Monzie, ordaining him, before the sentence sould be given by the Moderator to him, hee sold be humbled upon his knees before the brethren to make full confession of his fault—whilk he did with very great gravitie, godlie sorrow, and sinceritie, so farre as the meeting could discerne; that when he was called out, and the meiting considering upon his confession and humiliacioun, they did approve of their former determinacioun, that the Moderator sould intimat the samyne to the said Mr John, which the Moderator did, with ane grave and holie exhortacioun, desyreing the said Mr John to walk circumspectlie, begging strength from God earnestlie, that hee might not disanull his owne vowes, or disappoynt the brethren's charitable expectacioun of him heerafter, to become a new creatour, a mor faithfull minister of the Gospell: also they ordained the foresaid Mr John to evidence his repentance where the scandall was given, at the church of Dunblaine, the nixt Lord's Day, by preaching there; as also that Mr James Row sould preach at Monzie, and intimate the foresaids Mr John his reponeing againe to his ministerie. And haveing concluded with prayer, the meeting dissolved.

Mr John Drummond reponed.

SYNOD XVIII.

Synod XVIII. 11th April 1671.

Att Dunblaine, the ellevinth of Aprill, jajvi^c thriescore and ellevne yeares.

The quhilk day Mr David Litlejon, minister at Blackfoord, and present Moderator to the Presbyterie of Ochterardor, did preach; and sermon being endit, the Synod did meett, and after invocacioun of the name of God, the roll was read and some of the brethren found to be absent, as particularlie Messrs Arcihbald and James Drumonds, James Bruce, and Robert Friebairne, ministeres within the Presbyterie of Ochterardor, but all of them were excused for reasones made knowne to the Synod.

The Bishop absent.

The Bishope at his goeing to Glasgow[1] (being uncertaine of his returneing) did leave with the clerk of the Synod ane paper under his owne hand, giveing warrand to the Dean to presyde in his absence. And hee not being returned as yet from thence, did wreat ane letter to the Synod, which cam to their hands this day, the tenor whereof followes:—

[1] See Introduction.

Synod XVIII. 11th April 1671.

Letter from the Bishop.

GLASGOW, *Appr.* 6, 1671.

REVEREND BRETHREN,—

The superadded burdon that I have here sits so hard upon me that I cannot escape from under it to be with you at this tyme, but my heart and desyres shal be with you for a blessing from above upon your meeting. I have nothing to recommend to you, but (if you please) to take a review of things formerlie agried on, and such as you judge most usefull to renew the appoyntment of putteing them in practise, and to adde whatsoever shall further accurr to your thoughtes that may promotte the happie discharge of your ministrie and the good of your people's soules. I know I need not remynd you, for I am confident you daylie think of it, that the great principle of fidelitie and diligence and good successe in that great work is love, and the great springe of love to soules is love to Him that bought them. Hee knew it well Himselfe, and gave us to know it when He said, "Simone, lovest thou me: feed my sheepe; feed my lambs." Deep impression of His blessed name upon our heartes will not faill to produce lively expression of it, not onelie in our words and discourse in privat and publick, but will make the wholl track of our lives to be a true copie and transcrip of His holie life; and if there be within us any sparkles of that divine love, you know the best way not onelie to preserve them, but to excitt them and blowe them into a flamme, is by the breath of prayer. Oh prayer, the converse of the soule with God's, the breath of God in man returneing to its Original—frequent and fervent prayer, the better halfe of our wholl work, and that which maks the other halfe livelie and effectuall, as that holie company tells us, when, designeing deacones to serve the tables, they add, "But wee will give ourselves continuallie to prayer and the minis-

Synod XVIII. 11th April 1671.

The Bishop's letter continued.

trie of the word." And is it not, brethren, our unspeakeable advantage, beyond all the gainefull and honorable imploymentes of the world, that the wholl work of our particulare calling is a kind of liveing in heaven, and besides its tendencie to the saveing of the soules of others, is all along so proper, and adapted to the purifieing and saveing of our owne? But you will possiblie say, What does hee himselfe that speaks these things to us? Alas! I am ashamed to tell you, all I dare say is this, I think I sie the beauty of holienes, and am inamoured with it, though I attain it not; and how litle soever I attaine, would rather live and die in the persute of it, then in the persute, yea, or in the possession and enjoyment, though unpurified, of all the advantages that this world affoords. And I trust, deare brethren, you are of the same opinion, and have the same desyre and designe, and follow it both with more diligence and with better successe. But I will stope herre, least I sould forgett myselfe, and possiblie rune on till I have wearied you, if I have not done that alreadie; and yet if it be so, I will hope for easie pardone at your hands, as of a fault I have not bene accustomed heretofore, nor am not lyklie hereafter often to commit. To the all-pouerfull grace of our great Lord and Master I recommend you and your flocks, and your wholl work amongst them, and doe earnestlie intreat your prayers for your unworthiest but most affectionat brother and servant,

(Signed) R. LEIGHTONNE.

Presbytery books.

The Presbyterie book of Ochterardor, given to Mr James Menzies andMr James Donaldsone, ministers within Dunblaine Presbyterie to be revysed by them, and to give in their report in the afternoone.

The Presbyterie book of Dunblaine delyvered to Mr David

Synod XVIII. 11th April 1671.

Litlejohn and Mr Allexander Ireland, to be examined by them, and to give in their report lykwyse in the afternoone; and haveing prayed, the Synod was ordained to meet at foure aclock in the afternoone.

Session 2.

Post meridiem, hora 4a.

The Synod being convend againe, and after prayer the roll was read, and none of the brethren absent who were present in the forenoone;

Presbytery books.

The Presbyterie book of Ochterardore being revysed by the foresaid brethren and approvne;

Lykwyse the Presbyterie book of Dunblaine, inspection being taken thereof as to what it containes since the last Synod, and was approvne,—

Penalties.

It is ordained that if the brethren in tyme comeing appointed for takeing inspection of the Presbyterie books shal be neglective of the samyne, they shal be lyable to the penaltie that absents from the Synod are lyable to; as also that thrie at least be appointed for revysing of each book.

Censure for non-attendance at privy censures.

In respect there was a grievance given in equallie to both Presbyteries, that the brethren of the tuo respective Presbyteries did not frequentlie convene at the last Presbyterie day preceiding the Synod, it being the day of the brethren's privie censures, it was recommended to the Moderatores of the tuo respective Presbyteries to rebuke these brethren for their absence.

Mr William Spens, minister at Glendovane, gave in his desyre to the brethren meet at the Synod for a perambulacioun of the nixt adjacent places nearest to his paroch either of

Synod XVIII. 11th April 1671.

Donyng or Fossoquhy paroches, that thereby hee might get ane actt or decreit of annexacioun of them to his paroch of Glendovane, that ane augmentation proportionablie might be made to him out of the vacant teindes of the saids paroches, in respectt of the poornes and meannes of his stipend for the present. The Synod takeing his desyre to their serious consideracionnes, and withall reading a paper under the Bishop's hand for a perambulacioun of these bounds by some brethren whose names was insert in the same paper, both of the Presbyterie of Ochterardor and Dunblaine, they ordained that the former brethren nominat by the Bishope, and some others whom they added, sould goe and perambulat these adjacent places upon Moonday nixt, being the sevinteinth of this instant, their names being Messrs James Row, Archibald Drumond, James Bruce, David Litlejon, Jon Philp, ministeres within the Presbyterie of Ochterardor; and out of Dunblaine Presbyterie Messrs Thomas Lyndesay, Jon Edmondstoune, George Schaw, Edward Blaw, Jon Gray, James Donaldsone, and Robert Kirk. The Synod giveing these brethren a full commission from them, that they may perambulate the saids bounds, either in wholl or a competent number of the foresaid brethren, that they may give a true and faithful report of the foresaid perambulacioun to the Lords of the Commission, that they may doe therein as they think fitt and expedient.

Perambulation of Glendevon and adjacent places.

Moderators of Presbyteries appointed.

Mr Edward Blaw, present Moderator to the Presbyterie of Dunblaine, with consent of his brethren, is continued Moderator untill the nixt Synod.

Mr James Row, minister at Strowane, chosen Moderator to the Presbyterie of Ochterardor untill the nixt Synod.

Itt is ordained that these brethren who are appointed members of a committie, if that they come too late to the

Synod XVIII. 11th April 1671.

No third session.

committie, and observe not the appointed tyme, they be censured, as those (who being ordained) comes not at all.

The Moderator did put it to voiceing if that there sould be a meeteing to-morrow or not; but the pluralitie of voices did cary that ther sould be noe meeteing at all, because of the paucitie of bussines, and therfore after prayer the Synod dissolved.

SYNOD XIX.

Synod XIX. 10th Oct. 1672.

Att Dunblaine, the 10 of October, 1672, ante meridiem.

The quhilk day Mr James Row, minister at Strowane, preached, and after sermon the Synod conveend, and after invocacioun of the name of God the roll was read, and some of the brethren absent, as particularelie Mr David Litlejon, minister at Blackfoord, and severall otheres, who were excused for reasones made knowne to the Synod, as also Mr James Drumond, minister at Muthill, Mr Robert Fribairne at Gask, and Mr James Bruce at Kinkell, and Mr James Donaldsone, minister at Port within the Presbyterie of Dunblaine.

Absents excused.

The Presbyterie book of Dunblaine given to Mr James Row, Moderator to the Presbyterie of Ochterardor, to be revysed by him and certaine otheres of his brethren, and to give in their report in the afternoone.

Presbytery book of Dunblane.

The Presbyterie booke of Ochterardor delivered be the Bishope to Mr Edward Blaw and severall others of his brethren within the Presbyterie of Dunblaine, to be viwed be them, and their report lykwise to be given in in the afternoone. And having closed with prayer, the Synod was adjourned to four aclock in the afternoone.

Presbytery book of Auchterarder.

Synod XIX. 10th Oct. 1672.

SESSION 2.

Apud Dunblaine, eodem die hora 4a, post meridiem.

The Bishope and Synod haveing conveend againe, and after prayer the roll was read, and non found to be absent who were present in the forenoone.

Presbytery books approved.

The Presbyterie book of Ochterardor being revysed and the report given in be the foresaid brethren, and was approvne.

The Presbyterie book of Dunblaine being examined be the foresaid brethren, and the report thereof given in, was approvne.

Mr James Row, present Moderator to the Presbyterie of Ochterardor, is continued Moderator to the nixt Synod.

Privy censures.

The Presbyterie of Ochterardor being removed, the Bishope did enquyre at the brethren of Dunblaine if that they knew anything worthie of rebuik in any of the brethren of Ochterardor. They answered the Bishope that they knew noe blamish in any of them.

The Presbyterie of Dunblaine being removed, the Bishope lykwise enquyred at the brethren of Ochterardor if that they knew any fault in any of the brethren of Dunblaine deserveing rebuik. They said that truelie they knew nothing in them meriting reprooff, but praised them for their good order and for their keeping of frequent visitaciounes.

Moderator of Presbytery appointed.

Mr Edward Blaw, minister at Kippen, and present Moderator to the Presbyterie of Dunblaine, is yet continued Moderator to the nixt Synod.

Synod book to be revised.

It was recommended to the Moderatores of the respective Presbyteries to revyse the Synod booke, and to cause extractt the generall Actes therein contained.

Visitation of the kirk of Foulis.

It was agried upon be the Bishope and Synod that there be a full visitacioun of the kirk of Foullis be the Presbyterie of Ochterardor, and some of the brethren of Dunblaine to joyne

with them, as particularelie Mr Thomas Lyndesay, minister and Dean of Dunblaine, Jon Edmondstowne, George Schaw, and Edward Blaw, and the dyet of the meeting to be at the choise of the brethren of Ochterardor, and they to give tymouse advertisement to the foresaid brethren of Dunblaine.

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And the Bishope haveing exhorted the brethren to love and amitie amongest themselves (as formerly severall tymes he hes done), and to be verie carefull over the flocks of whom God hes made them oversieres, and haveing concluded with prayer and singing of a psalme, and therefter the Synod was dismissed.

SYNOD I.

First Synod under Bishop Ramsay. 30th Sept. 1673.

Heir beginneth the Synodicall Actes of James, by the mercie of God now Bishope of Dunblaine.

Apud Dunblanum, trigesimo die mensis Septembris, anno Domini, Millesimo sexcentesimo septuagesimo tertio, ante meridiem.

The quhilk day the Bishop did preach, and after sermon the Synod conveined, and after invocacioun of the name of God the roll was read, and none of the brethren absent (except Mr George Murray, minister at Fowlis, who was excused because of his ordinarie sicknes; Mr Alexander Pitcairnes, minister at Dron; Mr Andrew Rynd, and Mr Forrester, minister at Tulliecultrie; and Mr Mathew Fleeming, minister at Culros).

Absents.

Presbytery books not in readiness.

The Moderatores of the tuo respective Presbyteries declared that the Presbyterie bookes were not in readines, and therefore the Bishop ordained them to be in readines against the nixt Synod to be holden in Aprill, jajvi^{c} seventie and four yeares. And haveing closed with prayer, the Synod was adjourned unto four of the clock in the afternoon.

Session 2.

Synod I. 30th Sept. 1673.

Eodem die, apud Dunblanum — post meridiem, hora quarta.

The Bishop and Synod being conveind, and after invocacioun of the name of God, the roll was read, and none found to be absent, except those who were absent in the forenoone.

Ruinous condition of the kirk of Abernethie.

The quhilk day Mr Robert Jenkines, minister at Aberneathie, for himselfe and in name of the heretores of the said paroch, did represent the ruinous condition of the said kirk to the Bishop and Synod, and desyred ane commission to be given to soome of the brethren of the Synod to take the most effectuall course for the accomodating of the respective heretores with seates, as the best expedient for repaireing of the said fabrick. The quich desyre the Bishop and Synod judged reasonable; and for the accomplishing whereof they have commissionated, and be thir presents commissionate, Messrs Archibald and James Drumondes, Robert Friebairne, William Spence, and John Omey, to cognosce and determine in the said bussines as they shall think fitt and expedient; as also to tak inspection of the minister's manse, and in respect of ane former condescention betwixt the heretores anent the taking of another house for his present accomodacioun; and that the said brethren for the prosecucioun thereof would deall with the heretores to use all diligence for the uplifteing of their severall proportiones for that effect—ay, untill the mans be put in cace for his accomodacioun.

Commissioners appointed to visit the same.

Sabbath profanation by public markets.

It being represented be the brethren of the respective Presbyteries that the Lord's Day is greatly profaned and abused by travelleres and carieres of loades and burdenes to and from publick faires and mercates; for redress thereof the Bishop and Synod recommendes unto the sherefes and justices of peace that they

Synod I. 30th Sept. 1673.

would be pleased to appoint constables and officeres for suppressing of the same.

Duncan Ferguson cited to appear.

It was represented as a referre from the Presbyterie book of Dunblaine, that Duncan Fergison in Balquidar, lyeing under the horrid scandall of adulterie, and notwithstanding of the womane's confession and satisfaction, and other great presumptions of the said Duncaine his being guiltie, after all good meanes used for that effect, he hath neither confessed the samyne nor cleired himselfe before the congregacioun by oath as the Presbyterie ordained him. So as all citaciounes and admoniciounes being slighted be him, and he wanteing nothing but the sentence of excommunicacioun from God's people to be denunced, theirfore the Bishop and Synod ordaines faire meanes to be used for reclaimeing the foresaid delinquent, and to desyre him, for the favour of God and the good of his owne soule, to com before the Presbyterie of Dunblaine at their nixt dyet; and then, if there he confess the fact, or doe according to the Presbyteries ordinance, that he shal be admitted unto publiq repentance; and if he obey not, the dreadfull sentence to be denunced against him.

Privy censures.

The Presbyterie of Dunblaine being removed, the Bishop enquyred at the brethren of Ochterardor if that they did know anything worthie of rebuke in the brethren of Dunblaine. They ansuered that they knew nothing but (as they did heare) what might contribute unto their commendacioun in discharge of their severall functiones.

Mr John Edmondstoune, Moderator to the Presbyterie of Dunblaine, was yet continued Moderator unto the said Presbyterie.

The Presbyterie of Ochterardor being removed, the Bishope enquyred at Dunblaine brethren if that they wer satisfied with the brethren of Ochterardor. They ansuered that they were well satisfied with all of them.

Mr Archibald Drumond, minister at Ochterardor, was by consent chosen Moderator to the Presbyterie thereof.

Synod I. 30th Sept. 1673.

The Bishope did earnestlie recommend to the brethren the frequent visitaciounes of the severall churches of the tuo respective Presbyteries.

As also the Bishope, haveing seriously considered the Actes of the former Synodes, did earnestlie recommend the frequent peruseing of the same unto the brethren.

Former Acts.

It was recommended be the Bishope and Synod to Messrs Archibald and James Drumondes within the Presbyterie of Ochterardor, and to Messrs Robert Kirk and James Donaldson in Dunblaine, that they would draw up ane more plaine and easie forme of catechisme amongest themselves against the nixt Synod.

Plain and easy catechism ordered.

When all other bussiness was done, the Bishope spake to the brethren to the purpose following:—

The Bishop's address to the brethren.

I doubt not but all of us judge it one great end meiting together, that we may consider one another and stire up one another to greater and more fervent zeall in the discharge of our hie and holie calling; and whill I was thinking with myselfe what might be fitt for me to move to yow, yor Register (quich I have read with verie great satisfaction) lets me sie that yor last most reverend and pious Bishope hes so fullie discharged himselfe that noe new thing can be proposed; for therein I perceive that whatevir can be thought upon for purifieing our myndes, for making our conversacioun harmles and blameles, as that sones of God without rebuk in the midst of a perverse generacioun, among whom we ought to shyne as lyghtes in the world, or for fulfilling of our ministrie, is so amplie, and in so convinceing and persuasive a straine alreadie upon yor record, that a much wyser and experienced person than I dare pretend too, would be forced to sitt downe with this of the

Synod I. 30th Sept. 1673.

wise man, "What can hee say that comes after?" for I look on your Register as beyond some volumes of the ancient concilles.

Commendation of Leighton.

One thing I must tell you I have observed, that in everie Synod I find that holie and grave Bishop renewing his desyres, and recommending the same thing, so often as ye mete together; and although his meiknes was such as not to give yow the check in plaine and direct termes, yet to any persone of the most ordinarie capacitie, who shall read over your Register as I have done, it will appear that at least some amongst yow are much to be blamed for giveing him occasion to teach precept upon precept, lyne upon lyne, etc., and to put yow in remembrance of those things yow knew before. Dear brethren, shall you and I complaine of any people, "Who hes beleived our report?" and regrate that in sieing they perceive not, and in the meane tyme, we ourselves have as litle regard to what is recommended to us in the name of the Lord, though we have as great need to observe it as any of our people have of the dueties we recommend to them? Doubtles these things shall witnes against us; and in the day when the book shal be opened, this yor Register shall not be closed nor silent. Therefore I doe seriouslie recommend to you all yor owne Actes, and particularlie that Act, page [blank], wherby everie Moderatore, (if yow please) I would have every member appointed to search the Register, and extract these things of so generall use, that they may be recorded in your heartes and made legible in your conversacioun, especiallie these who are newlie entered into the ministrie, and were not so happie as to hear them delivered *viva voce*. And now, whill I consider that ther hes bene too great a neglect of the practise of those things, it gives me ground to move to yow, as a thing worthie of yow, verie seasonable, and as a meane to make all the rest practicable, that there be more frequent fasting and prayer among yorselves. I persuade

Former Acts to be studied.

Fasting.

myselfe yow are all convinced not onelie of its expediencie, but of its absolute necessitie: you know what the B. apostle sayes, Acts, vi. 4, "But wee will give ourselves continuallie to prayer." It is the halfe of all our work, and that quich makes the other halfe to be rytlie and successfullie performed. It is that quich keeps from torpiditie in the service of God, and carelesnes in the cure of soules. It blowes up the holie fire of the love of God, quich ought to burne continuallie on the altares of our heartes, because without it there can be noe sacrifice; it brings fresh supplies of the Spirit: in a word, it brings all our comfort and does all our work. I would have this so usefull work regularlie and constantly performed, since we are fallen in a tyme that calles for it more than ordinarlie. And theirfore I move that it be observed every moneth, and that yow so order it that at least thrie brethren that lye most conveniently together may joyne themselves to this work, meiting at others houses *per vices;* and he in whose house they meit to begine first with prayer, and the rest by turnes, according to their age in the ministrie, to prayer; and then if it be thought fit, (let him in whose house they meit) have a short discourse upon some of the Christiane graces, such as humilitie, meiknes, the love of God, and heavenlie-mindednes, *et similia,* handling it plainely and practicallie, so as it may be imprinted upon your heartes; after which they may sitt in silence, meditateing on that vertue, and what they have heard spoken of it, sending up ejaculaciounes and aspiraciounes to God: and when this is done, they may read some passages of Holy Scripture most apposit to the purpose, then sing some of the penitentiall Psalmes; after which they may soberly and devotely make their vowes to become the students of that vertew and grace; then returne to prayer, he begineing who was last before, and so going thorow all till it come to him who was first before; and then some of the Euchar-

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Importance of prayer.

Social monthly prayer meetings.

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istick Psalmes, such as the 103, may be sung; and so after some moderat refreshment, and brotherlie embraces in token of their love and mutuall comunion, they may part, still keiping their heartes in the warme and lively remembrance of their vowes and other exercises.

Short prayers.

In the prayeres which we are to put up we would guarde against such a length as may wearie out the attention of the soule, lest thereby devotion be rather quenched then enflammed. Our confessiones of our ownes or of the sines of the land, and of our flockes in particulare, ought to be with all humilitie and contricioun of heart; and a particular eye would be hade to secret and heart sines, such as our formalitie, securitie, self-love, pryd, envie, covetousnes, etc. Our prayeres for mercie to ourselves or to our flockes, or to the land in generall, and peticiounes for grace to amend our lives, would be fervent; our actes of resignacioun full of ingenuitie and simplicitie of heart; our praises joyned with adoraciones of that incomprehensible majestie, and a deep sense of our unworthienes of the least of the mercies we praise for.

In the last prayer the brother may extend himselfe to all the peticiounes ordinar in our publiqe prayeres after sermones. It is to be remembred that before the bretheren parte they appoynt the day of their nixt meiting, provyding it be some tyme in the following moneth; and the brother in whose house they are to meit would be mynded upon what head to have his discourse.

Presbyterial prayer-meeting.

I would also seriouslie recommend that in both Presbyteries their last meiting before everie Synod may be keept as a day of fasteing and prayer by all the brethren together, and the publicq exercise forborne, in stead quherof the brethren may (*per vices*) be employed to have a discourse *ad clerum;* and after that, prayeres by so many of the brethren as shall be judged

fittest; and among other things it would not be forgotten that prayer may be made for a blessing on the ensueing Synod. This, I think, would dispose us well for the privie tryall used to be gon about that day, for it would fill the soules of all with meiknes, both for giveing and receiving admoniciounes.

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I hop I need not to exhort you to read the Gospell of our dear Master. I am persuaded yow doe itt, and delightes in it; yet ther is on thing I must with great earnestnes intreat of yow, quich will also contribute much to the practise of your former Acts, and it is, that every minister would draw foorth in writting these practicall instructions which lye hide in the passages of our Saviour's birth, life, doctrine, miracles, death, and resurrection.

I desyre not large volumes, but short notes, upon the principal things for our imitation of and comfort from that blessed Pattern. I need not insist to represent the advantages of this sweit studie to your owne soules; onlie I shall hop, from the charitie of my brethren, that at my nixt meiting I shal be much comforted and asisted in my owne search of that blissed mysterie by the help of their laboures, for the double quherof I resolve to be a humble supplicant to every brother.

And haveing exhorted the brethren to amity and love among themselves, concluded with prayer and singing of a Psalme, the Synod dissolved.

SYNOD II.

Synod II. 14th April 1674.

Apud Dunblanum, decimo quarto die mensis Aprilis, anno Domini millesimo sexcentesimo septuagesimo quarto—ante meridiem.

The quhilk day Mr James Menzies, minister at Calendar, did preach; and after sermon the Synod conveind, and after invocacioun of the name of God, the roll was read, and some of the brethren found to be absent, as particularlie Mr George Schaw, minister at Logie; and Mr Thomas Forrester, minister at Kincardine; and severall other brethren within the Presbyterie of Ochterardor,—who were excused because of sicknes.

Absents.

The Presbyterie book of Ochterardor was called for, but the brethren declared that it was not in readines, but promised to have it readie and produce it against the nixt Synod.

Auchterarder book not ready.

The book of Dunblaine was produced and given to Messrs Alexander Ireland and John Drumond, ministers within Ochterardor, to be revised be them, and their report given in thereanent in the afternoone.

Book of Dunblane.

A committie appointed to meit at four aclock in the afternoone.

The Synod adjourned to halfe five, and the forenoone's session was closed by prayer.

SESSION 2.

Synod II. 14th April 1674.

Eodem die, post meridiem.

The Bishope and Synod being conveind againe, and after prayer the roll was read, and non absent that were present in the forenoone.

Anent Duncan Ferguson.

The Bishope did enquyre at Mr Robert Kirk, minister at Balquhidar, what he had done anent Duncane Fergison, adulterer in that paroch, againes whom the sentence of excommunicacioune was to be denunced. The minister declared that he had not as yet put the sentence in execucioun, but was dealling with him to bring him to repentance, who now hes promised either to acknowledge the guilt or to cleare himselfe by oath verie shortly,—which if he does, the processe ceases; and if not, that the Act of the former Synod take effect.

Parties to be cited for violating a grave at Strowan.

The said day it being reported to the Synod that in a hostill manier some persones did raise a dead corp after that it was buried, and did interre it in another place in the kirkyeard of Strowane, their determinacioun is, that both the persones who buried within the ryt of other men, and these who raised the corps, be cited unto and censured by the session of the said paroch for publiq acknowledgment of such ane enormouse transgression, and recommends it to the shireff or deputes of the shyre to be assisted.

Janet Stewart and others to be cited for malicious words against the minister of Dunning.

It being made known to the Bishope and Synod be the minister of Doning that Janet Stewart, and severall others with her in that paroch, did curse and abuse the minister by their malicious wordis, the Bishope and Synod did recommend it to the Presbyterie of Ochterardor to compleane upon her to my Lord Rollo, and desyre him to take course with her and the rest; and if that he neglect to punish her and the rest, the said Presbyterie

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is to delate her and the rest to the shireff; and if that they give not obedience in their compeareance before the shyrefe, then in that cace the Presbyterie to proceed against her and the rest with the processe of excommunicacioun.

Adultery at Dunning.

In the mater of the adulteress in Donyng paroch, it is referred to the Presbyterie to doe in it as they shall think fitt.

Visitation of Abernethie appointed.

The brethren underwrittin, within the Presbyterie of Ochterardor, who formerlie were commissionat be the Bishop and Synod for keiping of a visitacioun at the kirk of Aberneathie, for the reasones therein conteind, did report to the Bishope and Synod that there was nothing as yet concludit in that bussines in order to their commission, in respect of severall debates amongest the heretores of the said paroch; and as yet the kirk remains unrepaired, because of the unwillingnes of the heretores to contribute amongest themselves for the samyne. Therefore the Bishop and Synod ordaines Messrs Archibald and James Drumondes, Robert Fribairne, William Spence, James Row, and Mr James Huntare, ministers within the foresaid Presbyterie, to meit at Aberneathie upon the twentie day of May nixtocome, and keip a visitacioun of the said church; and the Bishope himselfe is to be present with the said brethren the foresaid day, to cognosce and determine anent the seates within the said church, and the long litigious contenciounes theranent, as also anent the reparacioun of the fabrick of the said church, neglected and become ruinous through the contentiones foresaid; and lykwise anent the manss and other conveniences for the minister of the said place, according to the law and custome of this church; for which end the minister is appointed to give tymous advertisement to all concerned to be present the said day.

Presbytery book of Dunblane approved.

The Presbyterie book of Dunblane being revised by the foresaid brethren of Ochterardor, was approvne.

Mr John Edmondstoune, minister at Kilmadock, was continued Moderator to the Presbyterie of Dunblaine.

Synod II. 14th April 1674.

Visitation of Kippen appointed.

The Bishope and Synod ordaines that a visitacioun be keiped at the kirk of Kippen upon the 13 day of May.

Mr James Row, minister at Strowane, and present Moderator to the Presbyterie of Ochterardor, was continued Moderator to the said Presbyterie.

Mr John Omey, minister at St Modoes, is ordained to preach before the Synod in October nixt.

The Bishop's concluding address.

After all other bussines was endit, the Bishope earnestly entreated the brethren to fervent charity amongest themselves as the bond of perfection, and that which would fortifie them much against all the evilles they felt or feared, and would disapoint one maine designe of Satane, which he presses so violently by the spirit of division that is com into this land with great rage, the disappointeing quherof would disappoint also many other evill designes that depend upon that grande one; and to this end intreated them to mind seriouslie all their own good actes, and the pious, grave exhortaciounes of their late worthie Bishop,—adding that there was noe harme in what himselfe had earnestly recommended at the last meiting; but that if they would seriouslie put them in practise, he doubted not but that they should find advantage thereby, both for the purifieing their owne soules, and enabling of them to fulfill their ministrie; and withall told them he could promise them few comfortable things from the world—and theirfore it was safest, and even was best, to pursue these consolaciounes which Jesus the cheife Sheepheard and Prince of pastores had promised, and to applye themselves closly to these sweit methods wherein they wer to be found; and then they wer sure, whatever trouble they had in the world, in Him they should have peace.

And haveing closed with prayer and singing of a Psalme, the Synod dissolved.

SYNOD III.

Synod III. 10th Oct. 1676.

Apud Dunblanum, decimo die mensis Octobris, anno Domini millesimo sexcentesimo septuagesimo sexto—ante meridiem.

The quhilk day Mr Robert Kirk, minister at Balquhidar, did preach; and after sermon the Bishop and Synod conveind, and after prayer the roll was read, and some of the brethren absent, as particularly Mr Donald M'Viccar, minister at Aberfuill, Mr James Donaldson, minister at Port, within the Presbyterie of Dunblaine; Mr David Litlejon and Mr Robert Friebairne, ministers within the Presbyterie of Ochterardor; and Mr Robert Jenckin, minister of Abernethie, who was excused by ane letter sent be him to the Bishope and Synod.

Absents.

Presbytery books.

The Presbyterie book of Ochterardor was directed by the Bishope to Mr George Schaw and Mr Alexander Keath, ministers within the Presbyterie of Dunblaine, to be revised by them, and their report theiranent to be given in by them to the Bishope and Synod either in the afternoone or against the morneing session.

The Moderator of the Presbyterie of Dunblaine declared that

their book was not in readines for the present, but promised that it should be in readines against the nixt Synod in Aprill.

Synod III. 10th Oct. 1676.

John Wordie, shireff-deput of Stirlingshyre, appeared, and in name of a noble and potent erle—Erle of Callendar—did desyre that the Bishope and Synod might approve and ratifie ane Act made by some of the brethren of the Presbyterie of Dunblaine, who wer appointed by the Bishop and Presbyterie foresaid to hold a visitacioun at the kirk of Kippen, upon the fyft day of July last past, by which Act is appointed that the said noble erle should be reimbursed of a certaine sowme of money advanced by his lordship for repaireing the said kirk of Kippen, with the churchyeard dykes thereof; as lykwise by the same Act two former Actes of the said Presbyterie are ratified and confirmed, whereby the easter gavell of the said church is designed as the place where the said erle might build for himselfe a commodious loaft, reserveing to the Laird of Bochlevy the wholl roowme under the said loaft,—which being condiscended, the Bishope does approve and ratifie. Lykas by these presentes they doe approve and ratifie the foresaid Act made at Kippen the fyft of July last, and does recommend to the Bishope to give their humble thanks to the said noble erle for his care to have the said church repaired, and his readines to advance the money for doeing thereof, judgeing it most just and reasonable that his lordship should be reimbursed thereof by these lyable in payment, according to their just proportiones; and in cace they be refractarie, it is humbly recommended to the judges competent to interpose their authoritie for that effect; as also the Bishope and Synod doe approve and ratifie the last part of the said Act wherby the roowme foresaid in the easter gavell of the kirk foresaid is designed for the said noble erle to build a commodious loaft in, with reservacioun to the Laird of Bochleivy therein mentioned.

Petition from the Earl of Callendar anent repairs on the kirk of Kippen.

Synod III. 10th Oct. 1676.

Committee for conference.

For a conference in the afternoone at four aclock, was appointed by the Bishope and Synod these brethren following; Messrs Gasper Kellae, John Edmondstoune, George Schaw, and Robert Kirk, ministers within the Presbyterie of Dunblaine; and of the brethren of Ochterardor, Messrs Archibald Drumond, James Drumond, James Huntare, William Spens, Alexander Ireland, and Mr John Burnet, minister at Culros.

And haveing closed with prayer, the Bishop adjourned the Synod to halfe-five aclock in the afternoone.

Session 2.

Eodem die, post meridiem.

The Bishope and Synod being conveind againe, and after prayer the roll was read, and none of the brethren absent who were present in the forenoone.

Andrew Fairlie, adulterer.

Andrew Fairlie in the paroch of Kippen, adulterer, being cited before the Bishop and Synod, was gravely exhorted by the Bishope to give a frie confession of his horrid sin of adulterie, and invited to earnest and heartie repentance for the samyne; and for this end Messrs Archibald and James Drumonds, ministers within the Presbyterie of Ochterardor, appointed by the Bishop to speak with the said Andrew, and to give in their report to the Bishope and Synod at the morneing session.

The Bishop ordaines the brethren formerlie appointed for a conference, to meit in a committie in the morneing, halfe-hoore to nyne; and haveing closed with prayer, the Synod was ordained to meit at nyne aclock in the morneing.

Session 3.

Synod III. 11th Oct. 1676.

Apud Dunblanum, undecimo die mensis Octobris, anno Domini millesimo sexcentesimo septuagesimo sexto—ante meridiem, hora nona.

The quhilk day the Bishope and Synod being meit againe, and after invocacioun of the name of God, the roll was read, and none of the brethren found to be absent who were present the foregoeing day.

Collection for relief of slaves taken by the Turks.

Alexander Cheisholme, baillie of Dunblaine, appeared for Captaine Bennett, desyreing that the Bishope and Synod would doe something anent that collection ordained be the Lordis of Session to Captaine Bennet for the releife of some slaves taken by the Turks. And therefore the Bishope ordained that that quich is alreadie collected be the brethren within the Diocese be delyvered to John Grahame, commissr. clerk; and those brethren that hes not as yet collected are to make intimacioun to their severall congregaciounes for their contribuciounes for the foresaid use, and to be given in to the foresaid John Graham.

The minister of Aberfoyle enjoined to satisfy his creditors.

The Bishope and Synod takeing to their consideracioun that Mr Donald M'Viccar, minister at Aberfuill, hes not mete with the brethren of the Presbyterie of Dunblaine for some yeares bygone, although they did severall tymes, both by letters and by some of their number, desyre him; and withall, considering that the said Mr Donald pretendes to be oweing severall sowmes of money to creditores, for quich his creditores have taken out caption against him,—it is resolved and appointed that Mr Robert Kirk goe to the said Mr Donald; and if he pretend the foresaid reason, that he requyre him to give a list of his debtes, and the persons to whom he owes them, and make a reasonable offerre for satisfieing these his creditores, wherof the said Mr Robert shall

Synod III. 11th Oct. 1676.

make report to the Presbyterie at their nixt meiting, to whom it is hereby recommended to appoint some of their number to deall with the creditores to accept of these offerres he shall make for their payment and satisfaction, and to superceed all farder prosecucioun of their letteres; and in cace the said Mr Donald shall not frielie (as he ought) mak reasonable offeres for satisfieing his creditores as aforesaid, or in caice he pretend any other unjustifiable reason of his absence, and shall not complie with the Presbyterie in everie thing they shall think just and reasonable, both for payment of his debtes and preventing his withdrawing from their meitings for the future, then they are heirby authorised and requyred to proceed to censure, and report their diligence to the nixt Synod.

Anent persons under scandal at Culross.

Mr John Burnet, minister at Culros, haveing represented to the Bishope and Synod that many persones in his paroch did ly under scandalles not purged away for many yeires, in respect his immediat predecessores in the ministerie did not keip session, nor join with the Presbyterie in discipline ever since the restitution of the Government, did theirfore desyre advyce; which the Bishop and Synod, takeing to consideracioun, found it hard to give advice anent particular persones and scandalls whom they were not acquaint with, but thought fitt in generall to recommend to him and the session that they should direct their procedor towards the edificacioun both of the persones guiltie, and of the rest of the paroch, having regaird not onelie to the qualitie of the scandall, as it is mor or les enormous, but also to the deportment of the person since; and if the partie hes changed his state of life and is maried, recommending also to him and his session to consider if it be not fitt that ther be a day set apart for fasting and humiliacioun before God in the paroch for the sines thereof, especiallie those that are les odious, and for intreatting the blessing of God for the future to the preaching

Delinquents in Culross.

of His holy Word, administracioun of the sacramentes, and exercise of discipline—leaving it to themselves to consider the advantage or disadvantage to the great end of edificacioun, and so to proceed in the search and censure of scandalles quich for so many yeares hes not bene challenged, and wherein so great a number may be involved when the sines of so many yeares in so numerous a paroch shalbe challenged at once.

Synod III. 11th Oct. 1676.

The Presbyterie book of Ochterardor being revised by the foresaid brethren, and found to be verie informall in many things by the clerk's fault; and therefore the Bishop and Synod ordained that ther be a new book made, and that the old book be written therein over againe, and that all the faultis and errores therein be amended; and in the meanetyme the clerk of the Presbyterie is to be deposed *ipso facto*, or to obliege himselfe to be more formall in tyme comeing.

The Presbytery book of Auchterarder ordained to be rewritten.

Clerk censured.

Mr William Spens, minister at Glendovan, within the Presbyterie of Ochterardore, is chosen Moderator to the said Presbyterie.

The Bishop declared that he was informed that ther was severall schooles keiped within the Diocese by diverse persones who did not observe publiq ordinances within their severall paroches. Therfore the Bishop and Synod thought fit that noe such schooles be keiped within the Diocese; and recommendes to the severall ministeris within their respective paroches to make exact inquyrie anent such schooles, and to use diligence for suppressing of the samyne.

Anent schools kept by Nonconformists.

The brethren of the Synod are requyred to give in ane list of these persones who have bene disorderlie in their mariage, and in the baptiseing of their children, into their respective Presbyteries. And they are heirby requyred to processe such of them as they shall think fitt, and to indevour to bring them to a sense of their offence; and if it shall happen that they or any of them be

Anent disorderly persons.

Synod III. 11th Oct. 1676.

disobedient, then and in that cace the respective Presbyteries are authorized to proceed against them with the highest censure of the Church, and to give ane account of their diligence to the nixt Synod.

Mr Row of Strowan censured for a disorderly marriage.

This day Mr James Row, minister of Strowane, did acknowledge his transgression and offence in solemnizing the mariage of Glandarwall and Monivaird, and that without either a warrand or proclamacioun, for the quich he was rebuked and ingadged to doe noe mor so for the future. And withall the wholl memberes of the Synod were requyred to be warie of any such practise in tyme comeing, with certificacioun that whosoever shall solemnize a mariage after such a disorderlie way shalbe suspended for the first fault.

Anent Diocesan bursaries.

Wheras Mr John Drumond and Mr David Friebairne, sometyme bursares of this Diocese, have represented to the Bishop and Synod that diverse brethren have not payed their proportiones, the Bishope and Synod gave ther consent that the said Messrs John and David shall (if need be) have friedom to persue by law the persones deficient for payment, notwithstanding of any Act of Synod formerly made that might lay a restraint upon them.

Andrew Fairly, adulterer, to be dealt with.

Andrew Fairly, adulterer aforesaid, appeared this day againe, and being enquyred by the Bishop if that he was readie and willing to give a confession of his haynous cryme; but as yet he most contumaciouslie standes to a stife denyall, and therfore was referred by the Bishop and Synod to the Presbyterie of Dunblaine to deall with him thereanent from day to day, and to endevour to bring him to a confession and remorse, and to report their diligence to the nixt Synod.

Finlay M'Vorist, adulterer.

Finlay M'Vorist, adulterer, in the paroch of Monivaird, being referred be the Presbyterie of Ochterardor, appeared, and being required by the Bishop to give a frie and heartie confession of

his guilt, standes to a stife denyall, and therfore was referred be the Bishop and Synod to the Presbyterie of Ochterardor, to deall with him theranent, and to report their diligence heirin to the nixt Synod.

Synod III. 11th Oct. 1676.

The brethren of the Presbyterie of Ochterardor was desyred be the Bishop and Synod to choose out one of their number to preach at the nixt Synod.

Preacher of Synod sermon.

Mr George Schaw, minister at Logie, within the Presbyterie of Dunblaine, was chosen Moderator to the said Presbyterie.

Moderator appointed.

And the Bishope haveing exhorted the brethren to amitie and mutuall (love), and to a faithfull exerciseing of the function of their holie calling, closed with prayer and singing of a Psalm, and so the Synod dissolved.

SYNOD IV.

Synod IV. 10th April 1677.

Apud Dunblanum, decimo die mensis Aprilis, anno Domini millesimo sexcentesimo septuagesimo septimo—ante meridiem.

The quhilk day Mr John Drumond, minister at Monzie, within the Presbyterie of Ochterardor, did preach; and after sermon the Synod conveind, and after invocacioun of the name of God, the roll was read, and some of the brethren absent, particularlie Mr John Edmondstoune, minister at Kilmadock, Mr James Huntar, minister at Doning, and Mr George Drumond, minister at St Madoes.

Absents.

Presbytery books.

The book of Dunblaine Presbyterie given be the Bishop to Mr Alexander Ireland, minister at Fossoquhie, and Mr John Burnet, minister at Culros, to be revised be them, and to give their report to the Bishop and Synod against the morneing session.

The Moderator of the Presbyterie of Ochterardor declared to the Bishope and Synod that their book was not in readines, because of the death of their Presbyterie clerk.

Committee for conferences.

For a conference at thrie aclock in the afternoone were appointed Messrs Gaspar Kellie, George Schaw, Robert Young, Robert Kirk, and Alexander Keith, ministers within the Pres-

byterie of Dunblaine; and of the brethren of Ochterardor, Mr William Spens, Archibald and James Drumondes, James Row, John Burnet, and Mr Alexander Ireland; and after prayer, the Synod ordained to meit at five aclock in the afternoone.

Synod IV. 10th April 1677.

Session 2.

Eodem die, post meridiem, hora quinta.

The Bishope and Synod being conveind againe, and after invocacioun of the name of God, the roll was read, and none of the brethren found to be absent who were present in the forenoone.

The quhilk day Andrew Fairly foresaid, being cited and called upon, did not appeare, was referred be the Bishop and Synod to the Presbyterie of Dunblaine, to deall with him from day to day, and to indevour to bring him to a confession and regrat for his hainous sine, and to report their diligence heirin to the nixt Synod.

Andrew Fairly, adulterer.

It was recommended be the Bishope and Synod to Messrs Archibald Drumond and Mr Alexander Ireland, ministers within the Presbyterie of Ochterardor, to draw up ane Act mentionating ministers to be carefull and observand in the function of the ministerie; as also that they mak conscience in observeing punctuallie the appointed dyets of the Synods and Presbyteries, and that they be not absent from their owne congregaciounes, except it be upon onerous groundes; and to be presented to the Synod to-morrow.

Admonition to ministers in regard to attention to their ministerial duties.

The Bishope did recommend to Mr John Burnet, minister at Culros, and Mr Robert Kirk, minister at Balquhiddar, to revise the Synod book, and to take narrow inspection of the Actes

Synod book to be revised.

Synod IV. 10th April 1677.

therin conteind, and to represent those Actes (to the Synod tomorrow) that they judge to be most needfull, to the end that they may be more practicable.

J. Readheuch recommended to charity.

This day James Readheuch, ane distreassed man in the paroch of Fouls, presented ane supplicacioun to the Bishope and Synod for some supplie. The quhilk supplicacioun the Bishope and Synod did take to their serious consideraciounes, did referre the said James Readheuch to the charity of the severall congregaciounes within the Diocese.

John Forrester, do.

John Forrester, ane distreassed old man within the paroch of Monaburgh [Kilsyth], presented ane supplicacioun before the Bishope and Synod for supplie, who lykwise was recommended to the severall kirk-sessiones within the Diocese. And prayer being made by the Bishop, the Synod adjourned to eight aclock in the morening.

Session 3.

11th April 1677.

Apud Dunblanum, undecimo die mensis Aprilis, anno Domini millesimo sexcentesimo septuagesimo septimo—hora octava, ante meridiem.

The quhilk day the Bishop and Synod being conveind againe, and after prayer the roll was read, and none of the brethren found to be absent who were present the foregoeing day, except Mr Thomas Forrester, minister at Kincardine.

Salt pans.

It was recommended be the Bishope and Synod to Mr John Burnet, minister at Culros, and Alexander Williamson, minister at Tulliallane, to learn at the discretest of the saltars what is the reason they keip the saltpanes ganging so long upon the Lord's Day, and accordingly to mak their addresse to my Lord Kincardine theranent.

Synod IV. 11th April 1677.

Anent the referre of Robert M'Gowne in Kincardine paroch, the Synod finds the processes to be long, and theirfore desyres the Presbyterie to hasten them to ane end, and to give in their report theranent to the nixt Synod, and the said M'Gowne to be summondit to be present.

Anent Robert M'Gown, Kincardine.

Marie M'Larane, in the paroch of Kilmadock, delared to be fugitive from Church discipline, and theirfore it was recommended by the Bishope and Synod to the Presbyterie of Ochterardor to make diligent search throwout their boundes for the said Marie, and if that she be found, that they put her in sure firmance, untill she give caution to give obedience.

Anent Marie M'Laren, fugitive from discipline.

Marjorie Malcolme, in the paroch of Monivaird, declared to be fugitive from Church discipline, and therfore was recomended to the Presbyterie of Dunblaine to make diligent search thorowout ther boundes for the said Marjorie Malcom, and put her in firmance, untill she shall promise to give obedience to Church discipline.

Anent Marjory Malcolm, fugitive.

The Bishope and Synod, takeing to ther consideracioune a petition given in be Finlay Morisone in the paroch of Strowane, and another from Catherine Wright there, and finding that the process of adulterie related to in the said peticioune hes depended for a long tyme before the Presbyterie of Ochterardore and the Synod, and that the same continues verie intricate, in respect that the said Finlay, and many of the witnesses, can onelie speak Irish language, and that it is alledged be the said Finlay that he hes bene wronged in the process by interpreters who were not sworne, nor so skilful in the language. It was therefore appointed that Messrs Robert Kirk, James Menzies, and John Philp, or any tuo of them, should meit with Mr James Row, and such of the session as he shall think fit to call, at the kirk of Comrie or Strowane as they shall think fittest, and there examine the wholl process, and in cace

Anent Finlay Morrison and Catherine Wright, and Irish-speaking witnesses.

Synod IV. 11th April 1677.

they shall find the presumption of the said Finlay Morisone his guilt to be strong, then they are to deall with his conscience to acknowledge the same, in order to his repentance; and if this their dealling prove ineffectuall, then they are to give their report in writteing to the Presbyterie of Ochterardor, who shall thereupon appoint the takeing of his oath publiqlie before the congregacioun by some minister that understands and speakes the Irish language: and all this to be done as soon as possible, that report may be made to the nixt meiting of the Synod that the process is closed.

Anent Catherine Wright.

And in respect the said Catherine Wright hes by her peticioun this day presented, contradicted what she had formerly confesst, and also acknowledged that she was so drunk when the child was gotten that she cannot tell which of ten or twelve men that were all night with her in a barne is the true father of her child,—the brethren foresaid are appointed to tak strict tryall anent her guilt, and lykwise report the same to the said Presbyterie, that they may doe what is fitt for removeing the scandall and bringing her to repentance; allowing the said brethren to baptise the child, unles they find good reasone to hindere the same.

Ministers ordered to reside in their parishes and attend to their duties.

The Bishope and Synod, takeing to their consideraciounes how necessare and beseemeing it is that all the ministers of the Gospell to whom the immediat care of soules within the bounds is committit, should diligently attend that charge, have therefore appointed that all the ministers within this Diocese reside upon the place of their charge, and that they carefullie attend on the work of catechiseing, preaching, and administracioun of the sacraments—with this certificacioun, that whosoever shall be convict of negligence in these things, or of being frequently from his charge, shall be lyable to such censure as the Presbyterie and Synod shall think fitt; and particularly it is ordained

that whosoever shalbe absent from his charge for four weekes in a year, or above tuo together, without license or approbacioun of his ordinarie, shalbe suspensed at the ensueing Synod. And for the better observance of this present Act, it is appointed that Presbyteries in their visitaciounes tak strait tryall heirof, and mak acount to the Synod.

Synod IV. 11th April 1677.

Non-residents to be suspended.

The Bishop and Synod, takeing to their consideracioun how fitt it is that all the brethren doe orderlie observe the dyets of Presbyteriall and Synodicall meitings, doe appoint that whosoever shall be absent from the meiting of the Presbyterie, without excuse approved by the meiting, sall pay five merkes—and for every such absence from the Synod, ten merkes; and if any brother shalbe five times absent in a year from the Presbyterie, without a very weightie excuse, the Presbyterie shall suspend him till the Synod; and if he shalbe absent tuo Synodes together, without writteing ane excuse at everie Synod, or without the Synodes approbacioun, he shalbe *ipso facto* deposed.

Penalty for non-attendance at Presbytery and Synod.

Whereas in the 3d Act of the Synod, September 15, 1662, Session 1, it was concluded that scandallous offendares should not be absolved in any congregacioun till verie probable signes of true repentance appeared; as lykwise by the 3d Act, Session 2, in October 9, 1666, noe reader should be admitted to officiat but such as wer tryed by the Presbyterie, approvne, and licensed; as also by the cawtion adjoyned to the proposalles given in Aprill 10, 1667, and accorded too by the Synod, that noe matter of offence knowne by one particulare brother to another be immediately delated to be censured by the Presbyterie, till first (according to the Gospell rule) it be privatelie signified, or (if not amended) before tuo or thrie; also by the 10th Act, October 8, 1667, Session 2, that churches within everie Presbyterie be frequentlie visited by turnes; also by sections 1 and 4 of the Act of the foresaid Session,

Anent scandalous offenders.

Anent unlicensed readers.

Form of process.

Presbyterial visitations.

Synod IV. 11th April 1677.

that curseres, swearers, and persones guiltie of other scandalous offences be diligentlie noticed, and all paynes taken to reforme them; also by the 11th Act, Session 2, October 1666, that the celebracioun of the Holy Communion be at least in each congregacioun once a-year. The quhilk Actes being more particularlie taken to consideracioun by the Synod, and that exactlie they have not so bene put in practise as need wer in tyme past, does for the future appoint the brethren respectively with all Christiane care to observe them, and recomendes it to the severall Presbyteries to tak diligent notice of the samyne.

Mr George Schaw, minister at Logie, is continued Moderator to the Presbyterie of Ochterardor to the next Synod.

Mr John Burnet, minister at Culros, was by voice of Synod ordained to preach before the Synod in October nixt.

The clerk's dues to be punctually paid.

It is ordained by the Bishop and Synod that the clerk's dues be more punctually payed then formerlie, together with those which wer payable to him in the vacancies and still oweing him; and that noe les be paid him be the severall ministers then what is alreadie stablished by former—viz., eighteine pence at least.

Closing address.

And after some short discourse the Bishop had with the brethren relateing to their holy calling, he clossed with prayer and singing of a Psalme; and the Synod was dissolved.

SYNOD V.

Apud Dunblanum, nono die mensis Octobris, anno Domini millesimo sexcentesimo septuagesimo septimo—ante meridiem, hora undecima. Synod V. 9th Oct. 1677.

The quhilk day Mr John Burnet, minister at Culros, did preach, and after sermon the Synod did conveine, and after invocacioun of the name of God, the roll was read, and none of the brethren found to be absent, except Mr Alexander Pitcairnes, minister at Dron, with severall otheres, who (by reasone of sicknes) was excused, as particularly Mr James Donaldson, minister at Port, Mr Robert Friebairne, minister at Gask, and Mr Robert Jenckines, minister at Aberneathie. Absents.

For a conference against five aclock in the afternoone wer ordained by the Bishop and Synod, Mr Gasper Kellie, Dean, Mr George Schaw, Mr John Edmondstoune, and Mr Robert Kirk, brethren in the Presbyterie of Dunblaine; and of the brethren of Ochterardor, Mr William Spens, present Moderator, Archibald and James Drumonds, David Litlejon, Alexander Ireland, and Mr John Burnet. Committee for conference.

For reviseing of the Presbyterie book of Ochterardor wer

Synod V. 9th Oct. 1677.

Presbytery books.

ordained of the brethren of Dunblaine, Mr Alexander Williamson, and Mr Robert Young, and Mr James Menzies, and to give in their report thereof at the efternoone's session.

And for takeing inspection of the book of Dunblaine were appointed Messrs John and James Drumondes, brethren within Ochterardor, and to give in their report thereof at the afternoone's session.

And after prayer the Synod was adjourned to six aclock in the afternoone.

Session 2.

Eodem die, hora sexta, po. meridiana.

The Bishope and Synod being convend againe, and after prayer the roll was read, and non of the brethren who were presentt in the forenoone found to be absent, except Mr Robert Young, minister at Kippen, who had asked and obteined libertie of the Bishop to goe home.

Bursar's dues.

The Bishop and Synod finding it reasonable that these of the brethren who had bene slack in payeing the bursares manteand be them sould not escape altogether without payment, but that their severall proportiones sould be payed in either to the said bursares who hade the right (although now otherwyse provyded), or to be applyed to some other charitable and pious use, and did call upon Mr John Drumond, minister at Foulis, requyreing him to give up ane list of the brethren who wer resting to him their respective proportiones, which accordinglie he did so farre as his memorie could serve him at present, and did frielie remitt to the Synod what way these rests sould be bestowed, onely desyreing that a part thereof

might be given to the session of Foulis for the use of the poor of that paroch. Quherupon the Bishop and Synod, considering ane supplicacioun given in be Captaine Morison, backed with a recommendacioun from the King's most excellent Majestie himselfe, did for his releife grant him right to tuo yeares' restand be the minister and session of Aberneathie, being six pounds Scotis yearlie. As also tuo yeares' restand be the minister and session of Dron, extending to three libra Scotis. As also tuo yeares' resting be the minister and session of Strowane and Monivaird, extending to four pound yearely. As also considering that it was not clear how much was resting be the minister and session of Culros, they therefore recommend him to the charitie of the minister and session thereof—declareing that a discharge of the foresaids sowmes from the respective paroches above mentioned, granted to them be the said Captaine Morison, shall be a sufficient exoneracioun to them, and that the foresaid yeares shall never be asked or claimed by any whatsomever. And for the other rests oweing by any other of the brethren, the Bishop and Synod foresaid doe, at the said Mr John's desyre, allow it to be payed in to the box at Foulis, appointeing the minister and session to pursue therefore, and to report their diligence against the nixt Synod.

Synod V. 9th Oct. 1677.

Compeared Finlay M'Vorist in the paroch of Monivaird, who severall tymes before hes bene referred be the Presbyterie to the Synod for cleareing of the allegt guilt betixt him and Catherine Wright in the said paroch; and the wholl process of the said Presbyterie being produced, and from the beginning to the end read in the face of the Synod, and was considered by the Bishop and Synod, and they finding severall presumptiones in the said process against the said Finlay, but that could not be provne, and lykwise ane brother skild in the Irish language did before the Bishop indeavour to convict the

Finlay M'Vorist, process.

Synod V. 9th Oct. 1677.

said Finlay of the guilt allegt, yet, notwithstanding, the said Finlay stands to a stife denyall, and declared that he was readie to cleare himselfe by oath nevir to have had carnall dealling with the foresaid Catherine Wright. And therefore the Bishop and Synod haveing noe clearnes to proceed against the said Finlay, they did referre him to Mr James Row, his paroch minister, to deall as yet with him for a confession; and if that he stand still to ane denyall, they ordained Mr James Row to preach at Comrie, and Mr John Philip, minister there, to preach at Strowane the said day, and either to put the said Finlay to his oath, or desist from takeing of it, as the said Mr John think fitt and expedient for the tyme.

John Mackie remitted to the Presbytery.

John Mackie, in the paroch of Comrie, being sumondit *apud acta* be the Presbyterie of Ochterardor to this present Synod for circumveining the said Catherine Wright in endyteing a false supplicacioun in her favoures, given in to the Bishop and Synod, who, haveing appeared, was referred to the Presbyterie of Ochterardor as to his satisfaction.

Privy censure.

The brethren of Ochterardor being removed, the Bishop enquyred the brethren of Dunblane if that they knew any fault worthie of a reprehension in the brethren of Ochterardor; they declard that they knew noe fault in them, but said that they were verie carefull and diligent in goeing about the function of their holie calling; and the saides brethren being com in againe, the Bishop commended them hartilie for the good report he did hear of them; and lykwise, the Bishop did enquyre the brethren if that they did keip visitaciounes. The Moderator of the said Presbyterie declared that they keiped noe visitaciounes these some few years bygone, and theirfore the Clerk of the Synod was ordained to give in a memorandum to the Bishop against the nixt Synod to appoint visitaciounes at the severall churches of the respective Presbyteries.

Synod V. 9th Oct. 1677.

Privy censures.

The brethren of Dunblane Presbyterie being removed, the Bishop enquyred the brethren of Ochterardor if that they could say anything against the conversaciounes and doctrine of the brethren of Dunblaine; they answered that they knew nothing amise in them.

Presbytery books.

The Presbiterie book of Ochterardor being revised by the brethren of Dunblaine, was approvne.

The Presbyterie book of Dunblane was not taken inspection of, because it was not filled up by the Clerk of the Presbyterie. Quherfore the said clerk was ordained to have the said book in readines against the nixt Synod.

Moderators appointed.

Mr Alexander Ireland was chosen Moderator to the Presbyterie of Ochterardor.

Mr Gasper Kellie, minister and Dean of Dunblaine, was chosen Moderator to the Presbyterie of Dunblaine, and not to forget to chose one of their number to preach before the Synod in Aprill nixtocome.

John Sandes and Marjory Horn.

John Sandes of Langsyde, within the paroch of Culross, given up be Marjorie Horne, in the paroch of Clackmanone, to be the father of a child brought foorth be her, appeared this day, and was enquyred by the Bishop if that he was father to the said child. The said John Sandes standes stifelie to a denyall, and declared planelie before the Bishop and Synod that he was neither father to that child, nor ever had carnall dealling with that woman. Wherfore the Bishop exhorted the said John Sandes, as he would have a respect to the welfaire of his soule, that he would make a heartie confession of all his sines before God, and particularly of that sine of adulterie, which (by all appearance) he is guiltie of. And for this end the Bishope ordained Messrs John Burnet, minister at Culros, and Alexander Williamson, minister at Tulliallaine, to deall earnestlie and assiduouslie with John Sandes, betuxt and the

Synod V. 9th Oct. 1677.

nixt Synod, and to give report heiranent of their diligence to the Synod.

And after some short discourse the Bishop had with the brethren anent the function of their holy calling, he closed with the singing of a Psalme and prayer; and so the Synod was dismissed.

SYNOD VI.

Apud Dunblanum, nono mensis Aprilis, anno Domini millesimo sexcentesimo septuagesimo octavo—ante meridiem. Synod VI. 9th April 1678.

The quhilk day Mr Robert Kirk, minister at Balquhiddar, did preach; and after sermon the Bishop and Synod convened, and after prayer the roll was read, and none found to be absent except Mr Alexander Pitcairnes, minister at Dron, and severall others, pairtly because of their own sickness, and pairtly because of their bed-fellowes', as particularly Mr George Drummond, minister at St Mados; Mr Robert Friebairne, minister at Gask; Mr Archibald Drummond, minister at Ochterardor; Mr James Huntar, minister at Dunning; and Mr James Drummond, minister at Muthil,—who were excused because of their lettres of excuses to the Bishop and Synod. Absents.

Members for a conference at four acloack in the afternoone, out of the Presbyterie of Dunblain, are Messrs Gaspar Kellie, John Admonstoune, Robert Kirk, George Shaw, and James Donaldson; and of the brethren of Ochterardor, Messrs Alexander Ireland, William Spens, David Litlejon, John Philip, John Drummond, John Burnet, and Robert Jenkines. Members appointed for a conference.

Synod VI. 9th April 1678.

Presbytery books.

For reviseing the Presbyterie book of Ochterardor were ordained Messrs Robert Young and Robert Kirk.

For examineing the Presbyterie book of Dunblane, were appointed Messrs John Drummond and David Friebairn, and to give in their reports theirof at five acloack in the afternoon; and haveing closed with prayer, the Synod was adjourned to five acloack in the afternoon.

Session 2.

Eodem die—hora quinta, post meridiana.

The Bishop and Synod being convened again, after prayer the roll was read again, and none of the brethren who were present in the forenoon were absent, except some few who asked libertie of the Bishop.

John Sands and Marion Horn.

This day Marion Horn, in the parish of Clackmannan, appeared before the Bishop and Synod with a young child in her arms—and, being interrogate by the Bishop who was the father of the foresaid child, she said Johnne Sands of Langside, and declared her never to give any other father to it. John Sands of Langside being cited, appeared before the Bishop and Synod, and being examined by the Bishop, and seriouslie exhorted to give ane free confession of that sin of adulterie committed by him with Marion Horn, as she most constantlie asserted; but the said John Sands stands as yet to ane stiffe denial, and declairs plainly that he would never acknowledge the foresaid child to be his—neither him ever to have had any carnal dealing with the foresaid person.

The Bishop and Synod having considered the whole processe of John Sands and Marion Horn, led and deduced before the session of Culross, and both of them being confronted

before the Bishop and Synod, and also the circumstances of time and place given by the said Marion being seriouslie considered by the Bishop and Synod, does, by all appearances (notwithstanding the stiff deniall of the said John Sands), consider him to be guilty of the sin of adulterie with the said Marion; and therefore the Bishop and Synod referrs the said John Sands to the minister and session of Culross, and desire him to deal earnestlie with him daylie, and also to offer the oath to him, and give him a double thereof to consider thereupon; but desyred the minister not to be hastie in taking of his oath, although he should see the said John to be most willing therein: and therefore the Bishop exhorted the said John Sands to observe diligentlie the ordinances of the place; and the said Mr John Burnet, minister of Culross, to give ane account of his diligence herein to the nixt Synod. Synod VI. 9th April 1678.

John Mathie, in the paroch of Comrie, who, for his misdemeanour, being referred by the Presbyterie of Ochterardor to the Synod, did not appear, and ordained to be summoned be the said Presbyterie to the nixt ensuing Synod: John Mathie.

The Presbyterie book of Dunblane being revised by the foresaid brethren, was approven. Presbytery books.

The Presbyterie book of Ochterardor being examined by the foresaid brethren, was approven; and the Bishop having closed with prayer, did ordain the brethren to meet to-morrow against eight o'clock in the forenoon.

Session 3.

Apud Dunblanum, decimo mensis Aprilis, anno Domini millesimo sexcentissimo septuagesimo octavo —hora octava, ante meridiana. 10th April 1678.

The Bishop and Synod being convened again; and after

Synod VI. 10th April 1678.

prayer the roll was read, and none of the brethren who were present the day before being found absent—

Visitation of all the parishes ordained.

It is ordained by the Bishop and Synod that there be visitations kept throughout the whole churches of the respective Presbyteries betwixt and the nixt Synod.

Privy censures: defaulters rebuked and admonished.

The Presbyterie of Dunblane being removed, the Bishop enquired the brethren of the Presbyterie of Auchterardor if that they new aniething worthie of rebuke in the brethren of Dunblane? They answered that they knew nothing worthie of rebuke in anie of them, but upon the contrear they heard a verie good report of them.

And the Presbyterie of Dunblane being returned, the Bishop enquyred at them if that they did celebrat the sacrament of the Lord's Supper once everie year at least, certain of the brethren answered that they had not done it for several years bygone—for which the Bishop rebuked them, and exhorted them in tyme coming, at least once everie year, to administer the said sacrament to their respective congregations, which all of them promised by the grace of God carefullie to perform.

The Presbyterie of Dunblane, by mutual consent, continues Mr Gaspar Kellie Moderator to their Presbyterie till the nixt Synod.

Privy censures.

The Presbyterie of Auchterardor being removed, the Bishop enquyred the brethren of Dunblane if that they knew anything worthie of rebuke in the brethren of Ochterardor? They answered that they knew nothing worthie of rebuke in any of them; and the said brethren being come in again, the Bishop blessed God for the good report that he heard of each of them, for the careful exercising the functions of their holie calling: and the Bishop enquyred the said brethren if that they did celebrat the sacrament of the Lord's Supper once a-year? They answered that to their knowledge none of them hereto-

fore had failed therein, except some few the last year, because of the ruinousness of their churches. The Bishop exhorted all of them in tyme coming to be careful to give it once a-year at least, and those of the brethren who does not do so to be marked in the Presbyterie book, that the Synod may know the ministers that are deficient herein at their Synodical meetings. Lykwise the Bishop recommended most earnestlie to the Presbyterie of Ochterardor to observe and keep visitationes of the several churches within their Presbyterie betwixt and the nixt Synod.

Synod VI. 10th April 1678.

Alexander Ireland, minister at Fossoquhay, by mutual consent of the brethren, is continued Moderator.

The Act formerlie made for the visitation of the Church of Aberuthven is renewed; and how soon soever the minister of Aberuthven is ready, he is to give tymous notice to the Bishop and those of the Presbyterie of Ochterardor alreadie nominate in a former Act for that end.

The Bishop earnestlie recommended to the brethren of the Synod for a collection to Mr Archibald Beth and Mr Walter Birnie, and that brethren of the Presbyterie of Dunblane fail not to bring in their several collections against the nixt Presbyterie day to the Dean, and lykwise the brethren of Ochterardor be careful to delyver their several collections to the Dean, also against the second Tuesday of May next.

Collection ordered for Archibald Beith and Walter Birnie.

The Bishop and Synod recommended to the ministers of Abernathie, Dron, and St Madois to be careful to collect for the prisoners under the Turks' slavery.

Prisoners under the Turks' slavery.

Neill Ker, in the parish of Port, being in ane miserable condition, was recommended to the Presbytery of Dunblane for supplie.

Mr Robert Jenkines, minister at Abernethie, is ordained by the Bishop and Synod to preach at the nixt Synod.

Synod VI. 10th April 1678.

Visitation of Callendar.

It is ordained that the Presbyterie of Dunblane, when they visit the church of Callendar, that they be careful to take inspection of the parties and places of that paroch that are remotist from their own paroch kirk, and how they may be served by the nearest ministers; and that the said Presbyterie make report to the Synod of their diligence herein.

Anent remote districts of Comrie, Balquhidder, and Strowan.

The Bishop and Synod taking to their consideration that some pairts of the parish of Comrie lies far distant from the parish kirk, and nearer to the kirk of Balquhidder; lykwise some pairts of the united paroches of Strowand and Moniviard lies far distant from the said kirks, and nearer to Comrie,—did therefore find it most convenient that the people dwelling in these pairts doe resort to those respective kirks which are nearest to them for all Church benefits and censures; whereunto all the three ministers of the kirks aforesaid have agreed, and given their consent to act in tyme to come according to these conditions of the Synod.

And after some discourse the Bishop had with the brethren relating to their holy calling, closed with prayer and singing of a Psalm, the Synod was dissolved.

SYNOD VII.

Apud Dunblanum, octavo die mensis Octobris, anno Domini millessimo sexcentissimo septuagentissimo octavo—hora 11, ante meridiana. Synod VII. 8th Oct. 1678.

The quhilk day Mr Robert Jenkines, minister at Abernathie, did preach. After sermon the Right Rev. the Bishop and Synod convened. *Post invocationem Dei nominis,* the roll was read, and some of the brethren absent, as particularlie Mr Alexander Pitcairn, minister at Dron; Mr Alexander Keith, minister at Tillicoultrie; and Mr Robert Kirk, minister at Balquhidder: and these ministers who were excused by their lettres to the Bishop and Synod were Mr Donald Macvicar, minister at Aberfoil; Mr Thomas Fostar, minister at Kincardine; Mr George Schaw, minister at Logie; Mr William Spence, minister at Glendovan; Mr John Drummond, minister at Foulis; Mr David Littlejohn, minister at Blackford. Absents.

The Presbyterie book of Ochterardor given to Mr James Donaldson and Mr James Menzies, ministers in Dunblane Presbyterie, to be revised, and to give in their report thereof in the afternoon. Presbytery book.

For a conference at four o'clock in the afternoon, was

Synod VII. 8th Oct. 1678.

Conference.

nominated Mr Gaspar Kellie, Mr John Edmondston, Mr James Donaldson, and Mr James Menzies, ministers within Dunblane Presbyterie; Mr Alexander Freeland, Messrs Archibald and James Drummond, Mr James Hunter, within the Presbyterie of Ochterardor; with Mr Robert Jenkines, Mr John Burnet, and Mr George Drummond.

Presbytery book of Dunblane.

The Moderator of the Presbyterie of Dunblane declared that their book could not be given in to be revised at this tyme because of the absence of their clerk.

After prayer the Synod adjourned to half-past five in the afternoon.

Session 2.

Apud Dunblanum, octavo Octobris, anno Domini millesimo sexcentissimo septuagessimo octavo —Sesquiquartam, post meridiana.

The Bishop and Synod having convened again, after prayer the roll was read, and none of the brethren absent who were present in the forenoon.

Mr Alexander Pitcairne at Dron disorderly.

The Bishop and Synod, considering that Mr Alexander Pitcairne, minister at Dron, whose absence from Presbyterie and Synod has been connived at these many years bygone, has nevertheless begun of late (as they are informed) to doe things verie disorderlie, such as the entertaining people of neighbouring paroches at the administratione of the Word and sacraments, without testimonials from their proper pastors; which, if continued in, may prove of dangerous consequence to the order and peace of the Church. Wherefore, to prevent these evills, and that censure may be done to him for so doing, it was appointed that Mr Alexander Ireland, minister at Fossaquhay,

shall with the first convenience goe to Mr Pitcairne, and acquaint him with their dissatisfaction with these his practices, and to exhort him in their name to hold himself within his own charge, without doing anything grievous to his neighboor ministers—and hereof the said Mr Alexander Ireland is to give ane account at the nixt Synod.

Synod VII. 8th Oct. 1678.

The Bishop and Synod, taking into their serious consideration the great loss and detriment that they both have and do daylie sustein thorow their unacquaintedness with and ignorance of their rents and revenues, and other casualities belonging to the Bishop and remanent members of Synod—(that these) may be yet better known to themselves and successors in all tymes coming, they have thought fit to appoint and ordaine, and lykas be these presents appointes and ordaines, that in everie Presbyterie there shall be ane register, containing ane exact double of the particular brethren their presentures, their decreets of localities, the exact information of their glebes and rights thereto belonging, with their designations and their lye in longitude and latitude, with their whole meiths and marches, together with the amount of what right they have to feal, fewall, and foggage; as also ane account of the condition of their manse in its length and breadth, and what particular roomes are therein, and what[1] work belongs to it; with ane exact account of all the particular offices, houses, yeards, yeard-dykes, and that in their marches and meiths from all quarters, with ane information of both barren and fruit trees planted there; as also ane true information and representation of mortifications, and their emoluments belonging to their particular kirks, of schoolmasters or poor in their respective parishes. And these that have no decreets of localities, they are hereby ordained and appointed to give in a par-

Register of rents and revenues ordered.

[1] Illegible in MS.

Synod VII. 8th Oct. 1678.

ticular account upon oath, what they either know to have appertained or doth now appertain as rent, stipend, or any other casualities to their respective paroches; and likewys they ordain and appoint that these whose stipends, glebes, orchards, or any other thing known to appertain to their respective paroches, be contraverted, that they use all legal diligence for the recoverie and settling thereof, and give in ane account thereof to the nixt Synod. And lykewise it is ordained and appointed that those brethren that are within the Diocese, and doe not meit with their respective Presbyteries, that they doe in all points as foresaid—to wit, that the minister of Culross give in his account as aforesaid to the Presbyterie of Dunblane; and that the ministers of Dron, Abernathie, and Sanctmadose to the Presbyterie of Ochterardor,—that so, from the registers of both Presbyteries, the Bishop and Synod may make a general register, which may be authenticated, and of use to all. This to be done against the nixt Synod, with certification that if their diligence in the premises shall not be such as the Synod shall approve, then the person so failing shall pay twentie merks Scotis, to be disposed upon by the Bishop and Synod—and this bye and attour their continuing under obligation to fulfil these premises in all poyntes.

Privy censures.

The brethren of Auchterarder being removed, the Bishop enquyred the brethren of Dunblaine if that they knew anything of the brethren of Auchterarder worthie of rebuke? All of them said that they knew nothing worthie of rebuke in them; but upon the contrair, they said that they were very honest men, and exercised the function of their holie calling verie faithfullie. And the said brethren being returned, the Bishop thanked God for the good report he heard of them all, and entreated the said brethren to be verie careful in administering the holie Sacrament once at least in everie year.

Synod VII. 8th Oct. 1678.

Mr Alexander Ireland, minister at Fossaquhay, present Moderator to the Presbyterie of Auchterarder, is continued Moderator to the said Presbyterie to nixt Synod.

The brethren of Dunblaine Presbyterie being removed, the Bishop enquyred the brethren of Auchterarder if that they knew anything worthie of rebuke in the brethren of Dunblaine? The said brethren declaired that they knew nothing worthie of rebuke in the brethren of Dunblaine; but commended them for their faithfulness in their holie calling. And the brethren of Dunblaine being returned, the Bishop thanked God for the report he heard of them, and earnestlie entreated all of them to continue faithful in the function of their holie calling, and not to forget to administer the sacrament of the Lord's Supper at the least once everie year.

Mr James Donaldson, minister at Port, chosen Moderator of the Presbyterie of Dunblane for the next ensuing half-year.

The Bishop desyred the brethren of Ochterardore to choose one of their number to preach before the Synod in April next to come; and after some discourse the Bishop had with the brethren relating to their holie calling, did close with prayer and singing of a Psalm, the Synod dissolved.

SYNOD VIII.

Synod VIII. 8th April 1679.

Apud Dunblainum, octavo Aprilis, anno Domini millesimo sexcentissimo septuagessimo nono—hora 11, ante meridiana.

The quhilk day Mr James Hunter, minister of Donyng, did preach. After sermon, the Right Rev. the Bishop and the Synod convened; and *post invocationem nominis Divini*, the roll was called, and the absent were Mr Archibald Drummond, minister at Auchterardor; Mr James Drummond, minister at Muthal; Mr James Row, minister at Strowan; Mr Robert Friebairn, minister at Gask; Mr William Spence, minister at Glendovan; Mr Thomas Forester, minister at Kincardine; Mr Alexander Pitcairne, minister at Dron; and Mr George Drummond, minister at St Madose,—who all sent excuses (except Mr Alexander Pitcairn) which were admitted as relevant.

Absents.

Presbytery books.

The Presbyterie book of Dunblaine was given by the Bishop to Mr David Friebairn and Mr John Philp, ministers in the Presbyterie of Auchterardor, to be revised by them, and their report to be given in by them to the Bishop and Synod at the afternoone's meiting.

Mr Alexander Ireland, minister at Fossaquhay, and present Moderator to the Presbyterie of Auchterardor, declared that their book was not in readiness at this tyme, for the same reason made known to the Bishop and the last Synod; but promised (God willing) to have it in readiness against the next Synod. And having ended with prayer, the Synod was adjourned to foure aclock in the afternoon.

Synod VIII. 8th April 1679.

Session 2.

Apud Dunblainum, octavo die Aprilis, anno Domini millessimo sexcentissimo septuagessimo nono —hora quarta, post meridiem.

The quhilk day the Bishop and Synod being convened againe —*post invocationem nominis Divini*, the roll was called, and none of the brethren who were present in the forenoon found to be absent, except Mr Alexander Ireland, minister at Fossoquhie, who asked and obtained liberty from the Bishop to visit his father, lyand upon the bed of sickness.

The Bishop reported to the Synod that Mr Alexander Ireland, before he obtained libertie to goe away, had given this account of his diligence, that according to the ordinance of the last Synod he had gone to Mr Alexander Pitcairne, and intimated the Act to him; and that the said Mr Pitcairne had verie thankfully entertained the connivance and kindness he had met with, and that what had given offence was done mostlie without his knowledge; but he had promised to be more watchful for the future, so that he hoped that none of his neighbours should have any ground to question him as to these things.

Mr Pitcairne, Dron.

Synod VIII. 8th April 1679.

Mr Jenkins's complaint.

Mr Robert Jenkins, minister at Abernathie, spake something concerning Mr Alexander Pitcairne; but while he was speaking the Bishop interrupted him, saying that he himself had suffered before this as being remiss in punishing Mr Pitcairnes for some things which had been reported to him, although he did not remember that aniething had been represented to him and the Synod which was not taken notice of as was fitting. Wherefore, to prevent anie such misrepresentations of himself at the Synod, he desired Mr Jenkins to forbear speaking anything of Mr Pitcairnes which he would not adhere to, and either give in by writing, or allow the Clerk to record, that it might be formallie and orderlie under consideration, which the said Mr Jenkins refused to doe; and the Synod desyred him not to represent him or the Synod as remiss in that particular, seeing that he would not give ground to them for a formal proceeding.

The foresaid brethren of Auchterardor appointed to take inspection of the Presbyterie book of Dunblaine as to what it contains since the last time it was revised, declaired that the said book was in a prettie good order, whereupon the Bishop and Synod approved the book of the Presbyterie of Dunblaine.

Privy censures.

The brethren of Dunblaine being removed, the Bishop enquyred at the remanent of the Synod if that they knew aniething worthie of rebuke in the brethren of Dunblaine, who declaired that they knew nothing, but commended their diligence in their holie calling; and they being returned, the Bishop enquyred them if that they had given the Holie Communion at least once everie year. The Moderator, in name of the rest declaired, that to his certaine knowledge the most part of the brethren did give it once a-yeare. Whereupon the Bishop did seriouslie recommend and enjoyne everie

brother to be diligent in examanatioune, and not fail to give the Holie Communion betwixt and the next Synod.

Synod VIII. 8th April 1679.

Mr James Donaldson, minister at Port, and present Moderator to the Presbyterie of Dunblaine, was by the Bishop continued Moderator to the said Presbyterie.

The brethren of Auchterarder being removed, the Bishop enquyred at the remanent of the Synod if that they knew aniething worthie of rebuke in any of the brethren of Auchterarder; who declaired that they knew nothing in anie of them, but all of them are good honest men, and diligent in their function. And they being returned, the Bishop earnestlie entreated them to give the sacrament of the Lord's Supper, as he did the Presbyterie of Dunblaine.

Register of rents and revenues.

The Act of last Synod anent the making of a publick register for conservation of the rights belonging to the churches within this Diocese not being as yet obtempered by all the brethren within the respective Presbyteries, the Bishop and Synod ratified and renewed again the former Act and statutes, that if anie of the brethren sall be found to faillie herein against the next ensuing Synod, shall lay downe before the Bishop and Synod the double of the penalties formerly appointed.

Moderator appointed.

Mr Alexander Ireland, minister at Fossoquhay, and present Moderator to the Presbyterie of Auchterarder, was continued by the Bishop Moderator to the said Presbyterie till next Synod.

Supplies appointed for Glendevon and Strowan.

The Bishop and Synod knowing it would lie too heavie on the Presbyterie of Auchterarder to supplie the kirk of Glendovan with preaching, seeing they have also the kirk of Strowan for to provyde—therefore they appoint Mr James Donaldson, minister at Port, and Mr Robert Kirk, minister at Balquhidder, each of them to preach one Lord's Day at Glen-

Synod VIII. 8th April 1679.

dovan betwixt and the fourteene of May nixt; and when they goe there, they are desyred to confer with Mr Spence, that if possible he may be reclaimed and restored.

Mr Spence, Glendevon, suspended.

The Bishop and Synod taking to their consideration ane Act of Suspension passed by the Bishop in the Presbyterie of Auchterarder against Mr William Spence, minister at Glendovan, for reasons and causes contained in the said Act, of the dait at Auchterarder, the twenty-sexth of February jajvi^{c} seventie and nyne years—in the quhilk Act the said Mr William is appoynted to attend meetings with some of the brethren for conferences; and in caice the said Mr William did not give satisfaction to the said brethren and Presbyterie, they were appoynted to summon him to this present Synod, that he might therein receive furder censure, according to the demerit of his fault; and said Presbyterie bring report that said Mr William Spence had been so held by sickness that he was not able to come to any of the meitings appoynted for conference, and therefore they did not give him the citation according to appoyntment for his appearance before this Synod. And also a letter from Mr William, directed to the Bishop, was produced, wherein he entreated to be excused both for his absence from dyets of conference and from the meiting of the Synod, on account of ane aguish distemper which had seized on him. In consideratione of all which the Bishop and Synod foresaid did appoint, and by these presents appoints, the persons underwritten,—namely, out of Dunblaine Presbyterie, Messrs Gaspar Kellie, John Edmonston, George Schaw, Robert Kirk, and James Donaldson; out of Auchterarder, Messrs Archibald and James Drummond, David Littlejohn, Alexander Ireland, John Drummond at Foulis, John Drummond at Monzie, Robert Jenkin, minister at Abernathie, and John Philp, minister at Comrie,—to meet at Dunblaine the fourteenth

Committee appointed to consider the whole matter.

day of May next, to hear and consider the whole matter relating to the said Mr William Spence, and with full power to them to determine therein as they shall see cause. And to the effect it is ordained that the Presbyterie of Auchterarder, or such of them as are appointed on this present committee, bring with them to the same the foresaid Act of Suspension, past in their Presbyterie against the said Mr William; and that they also cause summond the said Mr William to appear before the said committee the said day, with full power to the committee foresaid after their first meeting to adjourn themselves to such days and places as shall seem to them most convenient for reducing the said Mr William to good order again, or to furder censure him in caice of his obstinacie or contumacie.

Synod VIII. 8th April 1679.

The Bishop ordained the Moderator and Presbyterie of Dunblaine to choose out one of their number to preach before the Bishop and Synod at their next meeting.

Synod sermon.

The Bishop having had a verie pious short discourse with the brethren of the Synod relating to their holie calling, concluded with a Psalm and prayer, and so the Synod was dissolved for this tyme.

Meeting of Committee.

At Dunblaine, the twentie-twa day of May, the year of God jmjvi^{c} seventie and nyne.

22d May 1679.

The quhilk day, conform to the appoyntment of the former meeting of this committee, and in pursuance of the commission granted by the Synod on the eight day of April last, convened Mr Gaspar Kellie,[1] Dean, Messrs Archibald and James

Meeting of committee anent Mr William Spence.

[1] See Appendix R.

Committee. 22d May 1679.

Drummond, John Edmondstone, Alexander Ireland, John Drummond, James Menzies, David Littlejohn, Alexander Keith, and Robert Kirk—the Bishop being also present.

Process against Mr William Spence.

The Bishop opened the meeting by prayer, after which the Act of the Bishop and Synod giving commission to the said meeting was read, as lyke the Act of the former session of this committee for adjourning the same to this day—by quhilk Act, also, the Presbyterie of Auchterarder was appoynted to send along to this meeting the process against Mr William Spence, and the sentence of suspension past against him before them; as also to summond the said Mr William before this meeting of the committee, according to the appoyntment of the said Act. The process and sentence of the Presbyterie of Auchterarder against Mr William Spence was produced and read, as also the execution of the summonds issued for citing the said Mr William to appear before the committee this day.

Mr William Spence being called, compeared; and the Bishop having represented to him that notwithstanding all the ill things in his paper which he gave in to the Presbyterie, and his unministerial way of presenting it without the advyce of his brethren, yet he had met with verie tender dealing, as appeared by the frequent conferences held with him, and the appointment of many more which had failed on his part, as also by the slowness of procedure towards anie sentence; and when a sentence of suspension was thought necessar to be drawn forth against him, yet still were conferences appoynted with him, though he for his pairt did not come to them; and that now the committee were met to bring his processe to a final close, it was therefore verie fitt that he should deal plainlie, and declare whether he was resolved to pass from that paper as it was given in by him, which the committee was hopeful he would doe when they considered that he had in

November last earnestlie desyred up that paper that he might advyse better thereanent, and had accordingly gotten it up, and heard many reasons adduced quhilk he could not answer in the tyme of the conferences held with him—quhilk it was hoped, after so long tyme allowed him, had prevailed with him.

Committee. 22d May 1679.

Mr Spence's process.

Mr Spence replied that as yet he had no clearness to pass from his paper. The Bishop, at the desyre of the Synod, interrogate him what his opinion is of the present established government of the Church into which he had been ordained and admitted to the holie ministry, and exercised the same many years; as also whether he would be content to engadge to continue in the communion of his brethren by keeping Presbyterial and Synodical meetings, as he had used to doe for some years bygone?

Mr Spence answered to the first that at present he did not think the present Church government agreeable to the Scripture rules. And to the second he answered that he could not at present affirm he would undertake to answer whether he would attend these meetings or no; but if his scruples were satisfied, he would keep them.

The committee desyred the Bishop furder to ask at him why he had ever since the giving in of his paper refused to condescend upon persons within the Church who (according to the words of his 1st Article) have broached afresh, and, without notice or censure, professed, preached, and propagated the pernicious tenets of Pelegian, Arminian, Latitudinarian, and Popish errors, the dottage of the Quakers and other enthusiasts? Or if he could yet condescend on the names of such, and make out upon them (in regard to them), that upon a true representment of such guiltie persons, these persons were not noticed or censured by such in the Church as had power to do it?

Committee. 22d May 1679.

Mr Spence's process.

Whereunto Mr Spence made answer, that his design in that paper was not to become informer against or accuser of any particular persons. He thought the things were notour enough; yet said that if any [1] were given him, he should do it.

Mr William Spence being removed, the Bishop and Synod considered his answer, and judged that the offer now made was of designe onlie to protract time; and in respect that the present committee by their commission were onlie to consider the process depending against Mr William himself, it was resolved that the said Mr William should have the ordinarie method in giving in such ane answer as he offered, either to the Bishop or Presbyterie.

Mr William Spence being called in, and the foregoing resolution intimated to him, it was also, before they proceeded, told him that now the committee resolved to proceed towards ane close of his process, and give their final sentence therein; but desyred, before they proceeded, to hear if he had anything furder to say, or anything to propose quhereby the meeting might be reasonablie induced either to tak off the sentence that lay upon him or prevent a farder. To which he made answer that he had no more to say—they might proceed to a final determination presentlie, and he should attend to receive anie sentence they thought fitt to pronounce.

The Right Reverend Bishop and Synod, yet further considering anent the affair relating to Mr William Spence, who gave in to the Presbyterie of Auchterarder upon the third day of October, in the year jmjvi^{c} and seventie-eight, a paper subscribit with his hand containing several reproaches upon Church and State; and albeit the said Mr William Spence in the month of November last appeared before the Bishop and the Presbyterie of Auchterarder earnestlie supplicating that he might

[1] Evidently an omission here in the original MS., probably "tyme."

Committee. 22d May 1679.

Mr Spence's process.

be allowed to take up his paper to consider better upon, yet all conferences with him had so little prevailed upon him, that the Bishop and Presbyterie foresaid had been forced to proceed to a sentence of suspension against him on the 26th of Februarie last, as the said sentence at more length doth import; and how that notwithstanding of quhilk sentence the Bishop and Presbyterie foresaid had appoynted frequent conferences with the said Mr William Spence, quhilk had proven as ineffectual as the former, through his unreasonable obstinacie and self-willedness. Nevertheless the Bishop and committee did now again offer to accept ane humble acknowledgement of his guilt; but (he) altogether refusing the same, and without all reason adhering to his former paper, and behaving himself also with more pride and insolence, and declaring that he could not at present joyn in Presbyterie and Synod as he had used to doe, notwithstanding the obligation lying on him by his ordination and first admission to the Church, and his frequent professions and promises made to that purpose since—by all quhilk it was by the Bishop and committee judged verie probable that the foresaid paper, published and given in by him, was contrived and adhered to for advancing some private interest against the unitie and peace of this Church, and that he was the more hardened therein by the late execrable murder of the Bishop of St Andrews, and the expectation of a revolution to follow thereupon. Wherefore the Bishop and committee foresaid, finding to their great grief that they were under a necessity to proceed to furder censure against so unruly and unreasonable a member, did desyre one of their number to pray for direction and assistance in so important ane affair; which being ended, the said Mr William was called in and enquyred if he had any furder to say for himself before they proceeded to pass sentence, who replied he had nothing

Committee. 22d May 1679.

to say furder. Wherefore, he being removed, the Bishop and committee did unanimouslie vote that he be deposed from the holie ministrie.

Mr Spence's process.

The said Mr William Spence being called in, the Bishop did intimate to him the said vote of the committee, and declared him to be deposed from the ministrie; and lykwise intimated to him that the committee had, out of kindness to him, appoynted the intimation of his sentence at the kirk of Glendovan to be delayed until the 20 of June next, that he might yet upon his repentance expect their favour; and to evidence the sincerity of their desire in this, they appoynted the brethren who were formerlie on the conference with him to continue to confer with him whenever he should desyre the same, and therefore left it to the Bishop to nominat the person who should intimat the said sentence to the paroch of Glendovan when it should be needful.

No sooner was the sentence intimate but the said Mr Spence, with some signs of choler in his countenance, draws forth a paper and gives it to the Bishop, the tenor whereof follows:—

Mr Spence's protestation.

Mr William Spence his Protestation against the Sentence of the pretended Bishop and Synod of Dunblain past against him.

Whereas I have been by the pretended Bishop of Dunblain and Presbyterie of Ochterardor suspended, and then by the said Bishop and a committee of his *pseudo* Synod deposed from the exercise of my ministrie at the paroch kirk of Glendovan, and that for my witnessing against the dreadful increase of Popery and other gross corruptions which either have already infested or palpably threatens to infest this Church in her doctrine, worship, discipline, and government—and for a humble

Committee. 22d May 1679.

Mr Spence's protestation.

petition presented by me for the recovery of the purity and unity of the Church; therefore I do protest against the said sentence and the inflictors thereof: *First*, Because of the great injustice thereof in imposing so severe a sentence for so necessary and reasonable a duty when the precious truths and interests of Jesus Christ and His Gospel are in so great danger to be subverted by ane Antichristian party and their subservients. *Secondlie*, Because of the informality of the said sentence, being carried on and inflicted without all due and usual methods of a formal process. *Thirdlie*, Because the said pretended Bishop and his *pseudo* Synod or their committee have unwarrantablie and without all just right obtruded themselves upon the courts of Jesus Christ and judicatories of His Church, arrogating to themselves a power of jurisdiction over the same, directly against the doctrine of the Gospel and the constitution of His Church. *Fourthlie*, Because the Prelate and his committee have no just intrinsic power in themselves immediately derived from a depending upon Jesus Christ, having with their own consents stripped themselves of all such power in the behalf of others. For these reasons especially, and many others I need not mention now, I the said Mr William Spence protest against the sentence foresaid, and disown the same—seeing the said inflicters have hereby proclaimed themselves to be the patrones and abettors of all the said corruptions—supplanters of the Gospel faction for Antichrist—promoters of the powers of darkness and enemies of the kingdom of Jesus Christ—and such from whom all good Christians ought to separate, because of their maintaining and defending soul-murdering heresies, and in persecuting with the utmost violence and rigour any man who darr open his mouth for the truth of Christ.

(Sic subscribitur) Mr William Spence.

Committee. 22d May 1679.

Mr Spence put in confinement.

The Bishop being surprised with so much passion and railing as appeared in the said paper, and perceiving the same surprisal upon the brethren of the committee, told Mr Spence that this paper seemed of such a strain that he would not venture to give him ane return before he and the committee had consulted more composedlie than it seemed he had done in the drawing of it, though by the write it appeared not to be presentlie done; and therefore desyred that Mr Spence would retire but a little, and he should be called back to hear the committee's mind thereanent. But he with great disdain replied that he was no more under their jurisdiction, and so was going towards the church door; but the Bishop ordered the beadle to carry him to the baylie's house, and desyre the baylie to keep him saflie there until he should find caution to answer before any competent judicatorie for the gross accusations contained in the said paper.

SYNOD IX.

At Dunblanum, decimo quarto Octobris, anno Domini millessimo sexcentissimo septuagessimo nono—hora undecimo, ante meridiana. Synod IX. 14th Oct. 1679.

The quhilk day Mr Gaspar Kellie, Dean of Dunblane, did preach; and after sermon the Bishop and Synod convened: and after invocation of the name of God, the roll was read, and the absents were Mr Robert Kirk, Balquhidder, and Mr Thomas Foster, Kincardine; Mr Robert Young, minister at Kippen; Mr James Hunter, minister at Dunning; Mr Robert Friebairn, minister at Gask; Mr Richard Duncan,[1] minister at Kinkell; Mr David Littlejohn, minister at Blackford; Mr John Drummond, minister at Foulis; Mr James Drummond, minister at Muthil; Mr John Philp, minister at Comrie; Mr James Row, minister at Strowan; and Mr Alexander Pitcairne, minister at Dron. Absents.

Who were all excused except Messrs Robert Kirk, Thomas Foster, Mr James Hunter, and Mr Alexander Pitcairne. Not excused.

The book of Auchterarder given by the Bishop to Mr James Menzies and Mr Alexander Williamson, ministers within the

[1] See Appendix S.

Synod IX. 14th Oct. 1679.

Presbyterie of Dunblane, to be examined, and to give in their report thereof either at the afternoon meeting or at the morning sermon.

The book of Dunblane at this tyme not given in because of the absence of the clerk.

Conference appointed.

The Bishop named as members for a conference in the afternoon, Mr James Donaldson, Moderator of the Presbyterie of Dunblain; Mr Gaspar Kellie, Dean there; Mr George Schaw, there; Mr John Edmondston, there; Mr James Menzies, there; Mr Alexander Ireland, Moderator of the Presbytery of Auchterarder; Mr Archibald Drummond, there; Mr Drummond (John), at Monzie. And having concluded at this tyme with prayer, the Synod was adjourned till foure aclock in the afternoon.

Session 2.

Apud Dunblanum, decimo quarto Octobris, anno Domini millessimo sexcentissimo septuagessimo nono—hora quarta, post meridiana.

The Bishop and members of the Synod being convened again, and after prayer the roll was read—none absent who were present in the forenoon, except Mr Alexander Williamson, minister at Tulliallan, who obtained libertie from the Bishop.

Isabel Meason and John Sands.

Isobel Measone, for the present in the parish of Alloway, who having brought forth a child (as she alledges) to John Sands of Langside, appeared before the Bishop and Synod, and being punctuallie examined and interrogate by the Bishop who was the father of her child, declared that the said John Sands was the father of her child, and said she would never father it on any other.

John Sands of Langside being cited, compeared; and being

interrogate by the Bishop if he was the father of Isobel Measone's bairn, he denied, and said that he had never carnal dealing with her. And being both confronted, the said Isobel Measone bearing it in upon him by many reasons, tyme, and place that he was the onlie father of her child, yet notwithstanding the said John Sands most contumaciouslie denied; and he going to the door, the Bishop sent two of the brethren after him to deal with him for a real confession. The said brethren being returned declared to the Bishop that they could extorquate no confession from him, but declared that John Sands by several presumptions and allegations said that Alexander Baird, who then dwelt in his own house, had carnal dealing with the said Isobel Measone. Whereupon the Bishop and Synod referes them back to the session of Alloway to be tryed thereanent. And in the meantyme the Bishop declared to the said Isobel Measone that he would give her a warrand upon sufficient cautionarie to gett her child baptized.

Synod IX. 14th Oct. 1679.

Mr William Spence being called, appeared; and the Bishop having represented to him that upon the sentence of deposition by the committee of the Synod in May which he had extorted from them, he gave in a paper containing many opprobrious and railing accusations, quhilk the said Bishop read to him, and desyred to know of him if he continued still of the same opinion, and judged that the members of that committee and Synod deserved such evil names—which if he could make out against them, they were willing to undergoe tryal. If not, they expected that by the rules of Christianity he would retract the same, and remove the offence.

Mr Spence's process.

In answer whereunto the said Mr William Spence said that he appeared as a prisoner to satisfie the obligation of his bond, which he gave when he was in the prison, and pleaded the king's Act of Indemnitie, and produced the same, and he now

Synod IX. 14th Oct. 1679.

Mr Spence's process.

desyred to be exonered of any furder pursuit, and thereupon took instruments in the Clerk's hands, and desyred up the said bond for his own and his cautioner's full exoneration.

The Bishop, upon the other pairt, in his own name and in the name of the Synod, declared that they have all humble regard to his Majestie's gracious Indemnity, withal declared to him that the same could not be extended to him for his absolution from ecclesiastical censure, he being obliged by the laws of Christ to remove any offence he gives to his brother, much more to the Church, and also that he had not now at that meeting behaved himself with that deference and respect quhilk by the law were due to our persones and places; and furder declared that the Act of Indemnitie did contain exceptions that denuded him of the benefit thereof. And thereupon the said Bishop took instruments.

Thereafter the said Mr William Spence declared that he did not acknowledge our Church authoritie, nor did perceive any exceptions in the foresaid Indemnitie, and thereupon took instruments.

Mr Archibald Drummond took instruments that the said Mr William Spence, both by his homologating his reviling paper when he appeared last before the Presbytery of Ochterardor, in September last, put himself out without the compass of the Act of Indemnitie, and for other reasons quhilk he shall give *in loco et tempore debito.*

The said Mr William took instruments that at Ochterarder he had said or done nothing that put him without the compass of the Indemnitie.

The Bishop desired Mr Spence to consider seriouslie that nothing was now desyred of him but what any Christian was obliged to doe; and to that purpose he desyred Mr Spence to think upon it till to-morrow at eight o'clock, and summoned

him *apud acta* to appear, with certification that if he appeared not the Synod would proceed to excommunication. Synod IX. 14th Oct. 1679.

Having concluded with prayer, the Synod was adjourned until the morrow at eight o'clock.

Session 3.

Att Dunblane, the 15 of October jajvi^c^ seventy-nine—hora octava, matutina. 15th Oct. 1679.

The quhilk day the Bishop and Synod being met, after prayer the roll was called, and none of the brethren absent who were present the foregoing day, except Mr John Edmonston and Mr Alexander Williamson.

The Bishop reported to the Synod that yesternight, after the Synod was dismissed, he did with consent of some of the brethren send three of the Presbyterie of Dunblane—viz., Mr Gaspar Kellie, Mr James Donaldson, and Mr Daniel Boil—to Mr William Spence, to confer and deal with him to retract the reproachful paper quhilk he gave in to the committee at his deposition, and that the said brethren made report that they could no wise prevail with him, and said that he conceived himself not obliged to answer to any interrogation quhatsomever, save quhat related to a bond that he and others had given for his presenting himself at this tyme, which he accordingly had done, and expected a return upon it. Mr Spence's process.

James Mendil, in the parish of Fossoquhay, being summoned, did appear here this day before the Bishop and Synod, who having confessed before the minister and session his guiltiness in travelling upon the Lord's Day, and behaving himself obstinatelie when he should have declared his repentance, the James Mendil, Sabbath-breaker.

Synod IX. 15th Oct. 1679.

Bishop and Synod referred him to the Presbytery of Auchterarder for taking cognisance and enjoining censure, according as his fault shall be found; and lykwise the Bishop desired the minister of Fossoquhay to preach in his church that day, who may speak to the said James and admonish him of his fault.

Catherine Thomson.

A reference being made by the Presbyterie of Auchterarder concerning ane Catherine Thomson, in the parish of Gask, who having brought forth a child within the said parish, which she alleges was begotten in the parish of Aberdalgie to a man which she knew not, and the minister of Aberdalgie refusing to accept of her satisfaction by reasone of an Act conceived in the Presbyterie of St Andrews, obligatorie on the whole Presbyterie, ordaining the satisfaction to be always taken where the scandal is most flagrant—the Bishop and Synod, taking to their consideration the reasonableness of said Act, doe ordain the minister of Gask to accept of the said Catherine's satisfaction, the scandal being most in that place, and lykwise ordains the same to be a rule for the whole Synod in tyme coming.

Mr William Spence's process.

Mr William Spence being called three several tymes, compeared not, nor sent any excuse. Wherefore the Bishop and Synod, considering both his papers and the obstinacie which has appeared all along in the process against him, and particularlie that yesternight he refused both in public and private to give the least satisfaction for those railing accusations he brought against them in the paper he gave in to the committee in May last, notwithstanding it was desyred of him as what by our Saviour's doctrine he was obliged to give to any Christian whom he had offended, as also how he hath withdrawn himself, albeit he was summoned *apud acta*, with certification that if he appeared not he should be proceeded against with the sentence of excommunication — therefore

Synod IX. 15th Oct. 1679.

the Bishop and Synod foresaid did appoint, as lykwise by thir presents doe appoint, the Moderator of the Presbyterie of Auchterarder to cite the said Mr Spence before them; and in caice he doe not appear, or appearing, give not full satisfaction, they proceed to give him three admonitions. And in respect the said Mr William has now no certain dwelling-place that is known, therefore the Bishop and Synod aforesaid doe hereby dispense with the said Presbyterie to give the foresaid admonitions in their meeting of Presbyterie, providing the said admonitions be intimated in the church after the public exercise is ended, and that either by the exerciser or the Presbyterie Clerk, as the said Presbyterie shall appoint. Moreover, it is appointed that the said Presbyterie, so soon as the three admonitions are ended, shall acquaint the Bishop therewith, that the sentence of excommunication may be past when he shall think fitting. And in caice the said sentence be not past before the next ensuing Synod, then the Presbyterie foresaid are appointed to cite the said Mr Spence by edictal summons to appear before the said Synod on the day and place appointed for the next session, to hear and see the said sentence of excommunication passed against him.

Sentence of excommunication to be pronounced.

Privy censures.

The brethren of Auchterarder being removed, the Bishop enquyred of the remanent brethren if that they knew anything worthie of rebuke in the brethren of Auchterarder, who said they knew nothing but honesty and fidelity in their calling by the said brethren. Thereon the Bishop enquyred at them if they dispensed the sacrament of the Lord's Supper. Answered that some had, and some had not by reason of the troubles that had been this summertyde.

The Bishop enquyred the foresaid brethren if that they had the foresaid register in readiness. Answered that they could not, because of the foresaid troubles. Wherefore the Bishop earn-

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estlie recommended to the said brethren to have it against the next Synod without failzie, and that under the penaltie formerlie appointed.

Mr Archibald Drummond, minister at Auchterarder, chosen Moderator by the Bishop to the Presbyterie of Auchterarder till the next Synod.

Privy censure.

The brethren of Dunblane removed, the Bishop enquyred the remanent of the brethren if that they knew anything worthie of rebuke in the brethren of Dunblane, who said they knew nothing. The said brethren being returned, the Bishop enquyred them if that they celebrate the sacrament of the Lord's Supper this yeir. Answered *negative,* because of the trouble throughout the land this year. Wherefore the Bishop earnestlie recommended them to administer the sacrament as soon as possibly they could.

Mr James Donaldson, present Moderator to the Presbytery of Dunblane, was continued.

Synod sermon.

The Bishop recommended to the Presbytery of Auchterarder to choose out one of their number to preach before the Synod against the next meeting.

Anent absents.

It is ordained by the Bishop and Synod that at their next meeting there be some of the brethren ordained to meet as a committee to cognose and determine anent the absents from this present meeting.

The Bishop having had a pious and divine discourse to the brethren as touching their holie calling, concluded with prayer and singing of a Psalm, and soe the assemblie was dismissed for this tyme.

SYNOD X.

Apud Dunblanum, 13 Aprilis, anno Domini millessimo sexcentissimo octuagessimo — ante meridiem. Synod X. 13th April 1680.

The quhilk day Mr John Drummond, minister at Foulis, did preach the sermon, the Bishop and Synod convened; after invocatione of the name of God the roll was called—the absents were Mr Thomas Foster, minister at Kincardine; Alexander Keth, minister at Tillicoultrie; Alexander Ireland,[1] minister at Fossoquhie; James Drummond, minister at Muthil; George Drummond,[2] minister St Madoes; and Mr Alexander Pitcairne, minister at Dron,—who were all excused, except Mr George Drummond and Mr Pitcairne. Absents.

The book of Dunblane given by the Bishop to Mr James Hunter and Mr John Drummond, ministers within Ochterardor Presbyterie, to be revised by them, and to give in their report at the afternoone session. Presbytery books.

The book of Ochterardor was not produced at this tyme because (as one of the brethren declared) the clerk, when he

[1] See Appendix T. [2] See Appendix U.

Synod X. 13th April 1680.

should have made the book readie, was waiting upon his brother in his sickness.

Anent citation of Mr Spence.

The Bishop enquyred at Mr David Friebairn, minister at Ochterardor, if that, according to the ordinance, they had given ane citation to Mr William Spence to appear before the Synod, and hear and see the sentence of excommunication pronounced against him. The said Mr David answered that they had caused their kirk beddal to give him citation before worship, but had not brought ane execution thereof to the Synod because the officer could not write nor subscribe it; for the quhilk neglect the Bishop and Synod was not well satisfied.

Mr Spence called.

The Bishop and Synod ordained their own officer to go presentlie to the church door to call upon the said Mr Spence thrie several tymes to appear before the Synod, which accordingly he did, but that the said Mr William did not appear.

Conference.

The members appointed for conference in the afternoone are Messrs Gaspar Kellie, John Edmonston, James Menzies, James Donaldson, Robert Kirk, and George Schaw, within the Presbyterie of Dunblaine; and out of the Presbyterie of Auchterardor, Messrs Robert Friebairn, David Littlejohn, John Drummond at Monzie, and Mr Robert Jenkinnes at Abernathie; and after prayer the Synod was adjourned to four aclock in the afternoone.

Session 2.

At Dunblaine the foresayd day, at four aclock in the afternoon.

The Bishop and Synod having convened againe, after prayer the roll was called, and none of the brethren absent who were present in the forenoon.

Synod X. 13th April 1680.

The Dean and Mr John Edmondston ordained by the Bishop to revise the Synod book.

Synod book revised.

Anent church-lands at Port.

The Bishop and Synod being informed that there is a parcel of ground at Port properlie belonging to the minister, in the quhilk my Lord Cardross has installed a certaine person, and given ane tak to him thereof — wherefore the Bishop and Synod appoints Mr James Donaldson, minister there, to use all legal diligence for the recovery thereof; and in particular, to labour to get the extract of the decreet of removal obtained by his predecessor before the Stewart Court of Doune, or any other competent judge, and to give ane account of his diligence herein to the next Synod.

Register of rents and revenues.

The Bishop and Synod ordain the Act of Synod, of date the eight of October 1678, anent recording of ministers' stipends, &c., to be made practicall; and ordained Mr John Drummond, minister at Monzie, within Ochterarder, and Mr John Edmondston, in Dunblane Presbyterie, to receive their respective brethren's diligence that will answer the Act *in omnibus.* The Bishop and Synod renews the Act anent Mr Spence his citation, in order to excommunication before their Presbyterie; and to report ane execution of their diligence to the Bishop against the first of July next.

The book of Dunblane being revysed by the fore-appointed brethren, was approven.

Privy censures.

The brethren of Dunblaine being removed, the Bishop enquyred the remanent of the Synod if that they knew anything worthie of rebuke in the brethren of Dunblaine; answered they knew nothing, but declared that they were verie honest men, and diligent in their calling: and the said brethren being returned, the Bishop exhorted them to be grave in their habit, and entreated them to be careful in administering the sacrament of the Lord's Supper betwixt and the next Synod.

Synod X. 13th April 1680.

Mr James Menzies, minister at Callendar, was, by consent of the Bishop, chosen Moderator to the Presbyterie of Dunblaine for the next ensuing half-year.

The brethren of Ochterardor being removed, the Bishop enquyred the remanent of the brethren if that they knew anything worthie of reproof in the brethren of Auchterarder; answered that they were all verie honest men, and diligent in their holie calling: and being returned, they were exhorted by the Bishop to administer the sacrament of the Lord's Supper betwixt and the next Synod. The said brethren, with all the rest of the brethren of the Synod, promised not to fail in doing of the samen, and that they would give ane account of their diligence herein at the next Synod.

No church at Kinkell: deputation appointed.

Mr Richard Duncan,[1] minister at Kinkell, did represent that he had not a church wherein to preach and administer the Sacrament. Wherefore the Bishop did appoint Messrs James Drummond, James Hunter, and John Drummond of Monzie, to attend the Right Hon. the Marquis of Athole, and Earl of Perth, and other heritors within the parish, and in the name of the said Bishop and Synod earnestlie to represent the dishonour to God, and reproach to our religion, besyde other inconveniences to pastor and people which follows upon the want of a convenient place for divine worship, and to use all diligence to persuade their lordships and others concerned to be zealous and forward in so good a work; as also the Bishop and Synod foresaid recommends to the Presbyterie of Ochterardor to consider if any good overture can be agreed upon to accommodate that paroch, so as they may be free of the inconvenience of passing of the water if possible;[2] and lastlie, the said Mr Richard is appointed to pursue by law for repairing of the said churches in caice the heritors will not willingly and

[1] See Appendix X. [2] See Appendix Y.

tymeously goe about the same,—to which purpose the brethren above named are appointed to give a report of their diligence to the Presbyterie and Bishop betwixt and the first of May next.

Synod X. 13th April 1680.

The Presbyterie of Dunblane appointed to choose one of themselves to preach at next Synod.

And having concluded by prayer and singing of a Psalm, the Synod was dismissed for this tyme.

SYNOD XI.

Synod XI. 12th Oct. 1680.

Apud Dunblainum, duodecimo Octobris, anno Domini millessimo sexcentissimo octuagessimo—ante meridiam, hora undecimo.

The quhilk day Mr Alexander Williamson, minister at Tulliallan, did preach. After sermon the Right Rev. Bishop and Synod convened. After prayer the roll was called, and the absents were Mr Daniell Boill,[1] Thomas Forrest, Alexander Keith, Robert Friebairn, David Littlejohn, John Drummond, minister at Foulis, and Mr Alexander Pitcairn, minister at Dron, who were all excused except Mr Dainell Boill and Mr Alexander Pitcairne.

Absents.

Presbytery books.

The Presbyterie book of Auchterarder was given by the Bishop to Mr Robert Kirk and Mr James Donaldson, ministers within Dunblaine Presbyterie, to be revysed, who were ordained to give in their report hereof at the afternoone's session.

The Presbyterie book of Dunblaine was not produced for to be revysed, because the clerk (as himself declared) was taken up about some seriouse concernment when he should have made the book readie.

[1] *Alias* Donald M'Viccar. See Appendix Z.

Synod XI. 12th Oct. 1680.

The members appointed for a conference to meet at half-four in the afternoon were Messrs Gaspar Kellie, John Edmonston, James Donaldson, James Menzies, ministers within Dunblane Presbyterie; and of the brethren of Auchterardor, Messrs James Drummond, John Drummond at Monzie, Alexander Ireland, and George Drummond at St Madoes.

After prayer the Synod was adjourned to four aclock in the afternoon.

Session 2.

At Dunblane, the 12th of October 1680.

The quhilk day the Bishop and Synod being met againe, after prayer the roll was called, and none of the brethren absent who were present in the forenoone, except Mr Alexander Williamson, who asked and obtained libertie from the Bishop to goe home.

Leave of absence.

Church lands at Port.

The Bishop and Synod renew their former ordinance concerning Mr James Donaldsone his recoverie of that house and yeard that apperteins to the said Mr Donaldsone, but now violentlie keeped from him by one M'Kerlick, who clieds himself in his possession by a tak from my Lord Cardross; and withal the Bishop and Synod further ordains and appoints the said Mr James Donaldsone to use a warning against the said M'Kerlick at the ordnarie tyme that the law allows for his removal, and to endeavour to obtain a decreit before the civil magistrate for his evection; and the said Mr James to report his diligence against the next Synod.

Lykwise the Bishop and Synod ordains Mr John Edmondstone, minister at Kilmadock, to go to my Lord Cardross and deal with him, that his lordship may see Mr James Donaldsone put in possession of that foresaid house and yeard at Port.

Synod XI. 12th Oct. 1680.

Anent the kirk of Kinkell.

The Bishop and Synod having upon the ninth (13th?) of April last ordained Mr Richard Duncan, minister at the united kirks of Trinity-Gask, and Kinkell, to use all lawful endeavours to deal effectuallie with the heritors of the said paroches for rebuilding the said churches; and if, after endeavour used, he could not prevail, to proceed legally against them in raising process of horning, &c.,—the said Mr Richard being this day interrogate anent his diligence in obeying the foresaid Act, answered that notwithstanding he had used all endeavours with the heritors for rebuilding the said churches, and persones of honour had appeared most willing, and declared that the Right Hon. the Marquis of Athole was most willing to concur and assist to the doing of the said work, yet diverse of the rest of the heritors were refractory; and that, therefore, he had raised letters of horning against them.

The Bishop and Synod, taking this report to consideration, nominates and appoints Mr James Drummond, Mr James Hunter, and Mr John Drummond at Monzie, in name of the Synod, betwixt this and the first of November to goe to the Marquis of Athole and humblie to render thanks to his lordship for his willingness to so good a work, and humblie to entreat that his lordship will continue his Christian resolutiones till the work be perfected; as also that he would take his own prudent way for moving the rest of the heritors thereto: and in caice the said work be not gone about and perfected, they ordain the said Mr Richard to proceed in using legal diligence for effectuating the samyne, and to give his report at the next Synod.

Anent trees in churchyard of Kinkell.

Mr Richard Duncan, minister foresaid, having made report to the Bishop and Synod that the heritors and kirk elders of the paroch of Kinkell had caused cut down some ash-trees growand in the kirkyeard, who has sold them, and given the

money thereof for casting of the bell, without the consent of the said Mr Richard, their present minister, the Bishop and Synod refers the decerning of the samyen until the next ensuing Synod.

Synod XI. 12th Oct. 1680.

It being ordained by the Bishop and Synod in April last that each minister within the respective Presbyteries should, betwixt and the last Synod, have delivered up to Mr John Edmondstone, in the Presbyterie of Dunblane, and Mr John Drummond at Monzie, in the Presbyterie of Auchterarder, ane exact double of their whole emolumentary rights for making up a general register, which ordinance has not been universallie observed by the said brethren,—therefore the Bishop and Synod appoint Mr John Edmondstone and Mr John Drummond aforesaid to exact from the brethren of the respective Presbyteries who are deficient herein the mulcts and fines formerlie modified, and to report their diligence herein to the next Synod.

Register of rents and revenues.

Forasmuch as it was ordained by the Bishop and Synod at Dunblane, upon the ninth (13th ?) day of April last, that everie minister within the said Diocese should give in against this day ane exact copie of their decrees of localitie and other rights of their stipend, as the said Act of Synod in itself at more length bears: and in order thereto, Mr George Drummond, minister at St Madoes, being interrogate for a faithful copie of his decreet of localitie, he answered that he had no decreit of localitie or modified stipend; and that albeit he was presented to the local and constant stipend usual and accustomed to be paid to the ministers of the foresaid church his predecessors in tymes bygone, yet at present he had no modified stipend specified as due to him yierlie; and that although Alexander Bishop of Dunkeld, parson and minister of said paroch, and his predecessors, were always in use to uplift the *ipsa corpora* of the

Anent locality of St Madoes.

Synod XI. 12th Oct. 1680.

teinds of the said paroch, both parsonage and vicarage, yet for sometyme past the said teinds have not been uplifted by the minister thereof, he being put out of possession, and his successors, of their rights to the said tithes and rights by the laird of Baffoure (Pitfoure ?); and the said laird also, since the death of umquhile Alexander Bishop of Dunkeld, person of the parish, in constant possession of leading and drawing the personage and vicarage teinds, although that there never was any civil statute or valuation made whereby the minister at the said church was extruded from uplifting the *ipsa corpora* of the said whole teinds, and therefore that he was not able to give obedience to the said Act of Synod.

St Madoes stipend.

Wherefore the Bishop and Synod, taking the premises to serious consideratione, doe ordain the said Mr George, betwixt this and the next Synod, to consult and advyse with lawyers how to proceed for obtaining ane decreet before the commission of the kirk or any other judges competent for recoverie of the revenues and rights belonging to the said church, and to give a report of his diligence at the next Synod.

Case of Bessie Dow.

Bessie Dow, in the parish of Kincardine, being cited before the session of Kincardine for her rashness in accusing of William Mushat of being the father of her child, for quhilk she was referred to the Presbytery, and the Presbyterie referring her to the Synod because of the intricacie of the fact, having compeared before the Synod, still affirms that she knows not other father to her child save William Mushat, whom she declares in the meantyme never to have lyen with her save after Martinmas last, notwithstanding the child was brought forth perfect about the 24th of June last. The Synod hearing several grosse presumptions alleged against ane other person, and the tyme of the bringing forth of the child not answering the ordinarie tyme of the birth, ordains Mr John Edmondston and

Mr James Donaldson to convene with Mr Thomas Forrester on a week-day; and that before January next to put the said William Mushat to his oath if ever he lay with the said Bessie Dow before Martinmas last, and afterwards to deal with the said Bessie for ane ingenuous confession of the truth.

Synod XI. 12th Oct. 1680.

It being represented to the Bishop and Synod that James Ure, called of Shirgatton, who pretends right to the beddalship of the kirk of Kippen, has not only been a notorious separetist himself these many years bygone, but also ane intolerable instigator of others to the same, and a constant fomenter of the present schisme in the Church, a disowner of the ordinances and minister in his paroch, and a person active in the late rebellion, declared rebel therefore, who lykwise will not be ruled himself nor his substitutes by the minister and kirk-session in what concerns his office as beddal,—upon these and other considerations the Bishop and Synod doe declare the said beddelship vacant, and doe depose and discharge the said James Ure, and any his substitutes whatsumever deriving right from him, from exercising the said office in all tyme coming, or uplyfting the dues thereof, with certification of being proceeded against conform to Church order; hereby giving full power to the minister and kirk-session to choose, instate, and direct their awin beddel from this tyme forth at their pleasure, and invest him in the dues belonging thereto.

The beadle of Kippen a separatist.

The Bishop having concluded with prayer, the Synod was adjourned to eight aclock in the morning.

Synod XI.
13th Oct.
1680.

Session 3.

Apud Dunblainum, decimum tertium Octobris, anno Domini millessimo sexcentessimo octuagessimo —hora octava, ante meridiem.

The quhilk day the Bishop and Synod being convened, *post invocationem nominis Divini*, the roll was called, and none of the brethren absent who were present the foregoing day. The Presbytery of Auchterarder being removed, the Bishop enquyred the remanent brethren of the Synod if that they knew any fault worthie of rebuke in any of the brethren of Auchterarder; answered that they knew noe such being in any of them, but that they are all verie grave, honest men, and verie diligent in their calling. The said brethren being returned, the Bishop enquyred at them anent the holie sacrament of the Lord's Supper if it were administered. The Moderator, in name of the rest, answered that the most part of them had alreadie given the sacrament this year; and those who had not given it, would endeavour to give it as soon as possiblie they could.

Privy censures.

Mr James Drummond, present Moderator to the Presbyterie of Ochterardor, is continued Moderator to the said Presbyterie the next ensuing half-year, and was ordained by the Bishop to preach before the next Synod in April 1681.

The brethren of Dunblain being removed, the Bishop enquyred the remanent brethren of the Synod if that they knew anything to the prejudice of any of the brethren of Dunblane; answered that they knew nothing, but that all of them are grave, honest men, and diligent in their holie calling. The said brethren being returned, the Bishop enquyred at each of them anent the administration of the holie sacrament. The

Moderator of the Presbytery, in name of the rest, answered conform to Ochterardor. Synod XI. 13th Oct. 1680.

(*Marginal Note.*—Book of Ochterardor was approved, but the minutes to be revysed by some of the brethren before that they be registered by the clerk in future.) Presbytery book.

Mr James Menzies, present Moderator to the Presbytery of Dunblane, is continued Moderator to the said Presbyterie the next ensuing half-year.

It is ordained that the Synod bursar, during his abode at the College of Divinitie at Sanct Andrews, be presented by the Synod from year to year; and that each year during his abode thereat he produce ane testificate before the Synod to be holden in October, under the hand of the professor of the foresaid college. Synod bursar's certificates.

It is ordained by the Bishop and Synod that each brother absent from this present Synod shall pay twelve shillings Scots at their first settleing at the next ensuing Synod, because each of the brethren at this present Synod advanced so much for the use of the poor. Fine upon absentees.

It was ordained by the Bishop that the sentence of excommunication alreadie passed against Mr William Spence be published by the several ministers in the Diocese of Dunblane upon the first Lord's Day of January next ensuing, unless the brethren receive a contrair ordour.

The Bishop having a short pious discourse to the brethren relating to their holie calling, concluded with prayer and singing of a Psalm; and so, for this tyme, the Synod was dissolved.

SYNOD XII.

Synod XII. 12th April 1681.

Apud Dunblainum, duodecimo Aprilis, anno Domini millessimo sexcentessimo octuagessimo primo —ante meridiem.

The quhilk day Mr James Drummond, minister at Muthil, did preach. After sermon the roll was called: the absentees were Mr Robert Kirk, minister at Balquhidder; Mr Thomas Forester, minister at Kincardine; Mr James Hunter, minister at Dunin; Mr Robert Friebairn, minister at Gask; Mr Robert Stirling, minister at Glendevon; Mr John Philp at Comrie; Mr James Row and Mr George Mitchell, ministers at Strowan and Monzievaird; and Mr Alexander Pitcairnes, minister at Dron,—who were all excused except Mr Robert Stirling[1] and Mr Alexander Pitcairnes.

Absents.

Presbytery books.

The Presbyterie book of Ochterardor being produced before the Bishop and Synod, was given to Mr George Schaw and Mr Robert Young, ministers within Dunblane Presbyterie, to be examined, and was ordained to give in their report thereof to the Bishop and Synod at the afternoon's session.

The Presbytery book of Dunblane was not produced at this

[1] See Appendix AA.

tyme because of the clerk his absence. Members appointed to meet in a committee at three aclock in the afternoon are Mr Gaspar Kellie, Dean, Mr John Edmondstone, George Schaw, James Menzies, James Donaldson, ministers in Dunblane Presbyterie; Messrs James Drummond, David Littlejohn, David Friebairn,[1] ministers in Ochterardor Presbyterie; and Mr George Drummond, minister at Sanct Madoes, in Perth Presbytery. And after prayer the Synod was adjourned to four aclock in the afternoone.

Synod XII. 12th April 1681.

Conference.

Session 2.

Apud Dunblainum, prædicta die—post meridiem, hora quarta.

This day the Bishop and Synod being convened again, after invocation of the name of God the roll was read, and none of the brethren absent who were present in the forenoon.

Anent the Act of last Synod ordaining Mr John Edmondstone, minister at Kilmadock, to speak to the Lord Cardross to give possession to Mr James Donaldson, minister at Port, of that house and yeard now possessed by one M'Kerlick—the said Mr John Edmondstone declaring that my Lord Cardross was not at home since that tyme, and therefore the Bishop and Synod renewed the former Act made thereanent.

Anent church lands at Port.

The Bishop and Synod ordained Mr Richard Duncan, minister at Kinkell, to continue in his business of rebuilding the two united churches of Kinkell and Trinity-Gask, until the work be perfected, notwithstanding the said Mr Richard declared that my Lord Athole is most willing for perfecting of the said work.

Church of Kinkell.

[1] See Appendix BB.

Synod XII. 12th April 1681.

Anent St Madoes stipend.

Mr George Drummond, minister at Sanct Madoise, being interrogate what he had done in obedience to the ordinance of the last Synod, enjoyning him to consult and pursue for the stipend and emoluments of that church as the Act at more length bears, he answered that he had accordinglie consulted the same; and lawers finding it a process competent for the Lords of Session to be judged therein, he had proceeded, according to this consultation, in raising a summonds against the heritors, possessors, and others, and charged them before the Lords, and served ane inhibition against them at the door of the Church of St Madois. In all which the Synod did approve the diligence of the said Mr George Drummond, and did enjoyne him to continue in that pursuit till he brought it to a close for the good of the Church.

Complaint of William Ged or Geddes.

The Bishop and Synod having this day received ane complaint and petition from Mr William Gedd (?) against Mr Robert Jenkinnes, minister at Abernathie; and finding by the said supplication that it had been before the Presbyterie of Perth, within whose bounds the said Mr Robert his church lyes; and considering the thing complained of to be a matter of fact, and to be proved by witnesses, and the nearness of the said place to that Presbyterie,—for these and other reasons known to the Bishop and Synod, they doe recommend the same to the cognition of the said Presbyterie; and if, by their endeavours, they doe not accommodate the matter so between the pursuer and the defender as to take it away, that as soon als possible they may then give a report to the Bishop of their diligence, together with the process, that his lordship and the Synod may proceed therein as they may think expedient; and to that effect this Act, together with the supplication, is delivered to Mr George Drummond, to be given to the Presbytery at their next meeting.

Synod XII. 12th April 1681.

Anent an aisle in the Cathedral, Dunblane.

Whereas the petitioner, Alexander Whitehead's relict, declares she is content that the aisle in the west end of the cathedral church at Dunblaine, to which she pretends an heritable right, and besides ane confirmacione by Bishop Leighton, and desires that it may be devided betwixt Sir Coline Campbell and her,—the Right Rev. Bishop and Synod, upon the consideration of Sir Coline Campbell's absence from home, appointed the Presbyterie of Dunblaine to assigne to them the aforesaid aisle as was formerlie devided by the Bishop and some members of the Presbyterie of Dunblaine, and that neither of them shall hereafter encroach upon each other's interest so appointed and assigned to them; and for this end to give ane advertizement to Sir Coline Campbell and the foresaid petitioner to be present at the next Presbyterie day—viz., the second Wednesday of May next.

Privy censures.

The brethren of Auchterarder being removed, the Bishop enquyred the remanent brethren of the Synod if they knew anything worthie of rebuke in any of the brethren of Auchterarder? They answered that they knew nothing such, but that all of them are verie grave, honest men, and diligent in the exercise of their holie calling. The said brethren being returned, the Bishop heartilie thanked God for the good report he heard of each of them; lykwise the Bishop did earnestlie recommend to the foresaid brethren that they would be careful to administer the sacrament of the Lord's Supper to their respective congregations betwixt and the next Synod.

Mr James Drummond, minister at Muthil, and present Moderator of the Presbyterie of Auchterarder, is continued Moderator in the said Presbyterie for the next ensuing half-year.

The brethren of the Presbyterie of Dunblaine being removed, the Bishop enquyred the remanent if that they knew anything

Synod XII. 12th April 1681.

worthie of reprehension in any of the brethren of Dunblane? answered they knew nothing, but that all of them were grave, honest men, and diligent in the exercise of their holie calling. The said brethren being returned, the Bishop earnestlie recommended to them not to neglect the administration of the sacrament of the Lord's Supper to their respective congregations betwixt and the next Synod.

Mr James Menzies, minister at Callendar, in Monteith, present Moderator to the Presbyterie of Dunblaine, is continued Moderator to the said Presbyterie for the next ensuing half-year.

The Presbyterie book of Ochterarder being revysed by the forenamed brethren, is approven.

The Bishop himself resolves to preach before the Synod at next meeting.

The Bishop having had a brief discourse to the brethren relating to their holie calling, concluded with prayer and singing of a Psalm; and soe for this tyme the Synod dissolved.

SYNOD XIII.

At Dunblaine, the 11th day of October, jmjvi^{c} fourscore ane—at eleventh hour in the forenoon.

Synod XIII. 11th Oct. 1681.

The quhilk day the Right Reverend Bishop preached. After sermon the Bishop and Synod conveened. After prayer the roll was called: the absentees were Mr Daniell Boil, minister at Aberfoil; Mr Robert Friebairn, minister at Gask; Mr Thomas Forrester, minister at Kincerdine; Mr David Littlejohn, minister at Blackford; Mr Robert Stirling, at Glendevon; Mr John Drummond, minister at Fowlis; Mr James Row, minister at Strowan; and Mr Alexander Pitcairnes, minister at Dron,—who were all excused for reasones made known to the Bishop and Synod, except Mr Alexander Pitcairnes.

Absents.

The Presbytery book of Dunblane was presented to the Bishop and Synod, quhilk was given to Mr John Drummond, minister at Monzie, and Mr George Mitchell, minister at Monzievaird, to be revised, and ordained to give their report thereof to the Bishop and Synod at the afternoone session.

Presbytery books.

The Presbytery book of Auchterarder was not produced this day, for reasones made known to the Bishop and Synod by ane letter under the clerk of the Presbytery's hand.

Synod XIII. 11th Oct. 1681.

Conference.

Members appointed to meet in a committee in the afternoone are, Messrs Gaspar Kellie, Dean of Dunblane; John Edmonstone, George Schaw, Robert Kirk, James Menzies, present Moderator to the Presbytery of Dunblane; James Drummond, present Moderator to the Presbyterie of Auchterarder; Alexander Ireland, David Friebairn,[1] John Philp, and James Hunter, ministers within Auchterarder Presbyterie; and Mr George Drummond, minister at Sanct Madois. After prayer, the Synod was adjourned to half-five in the afternoon.

Session 2.

At Dunblane, the foresayd day and year—half-hour to five in the afternoone.

The Bishop and Synod being convened againe, after prayer the roll was read; none of the brethren absent who were present in the forenoone.

House and yard at Port.

Mr John Edmondstone, minister at Kilmadoick, being interrogate what he had done with my Lord Cardross anent that house and yeard in the parish of Port, belonging to the minister thereof,—the said Mr John declared that my Lord Cardross was not at home, and therefore nothing was done in that business as yet. Wherefore the Bishop and Synod renewes the former appointment.

The Presbyterie book of Dunblaine, being revised by the foresaid brethren, was approven.

The Bishop and Synod having interrogate Mr George Drummond, minister at Sanct Madoes, what he had done in reference to the settlements of the rightes and emoluments belonging to

[1] See Appendix CC.

Synod XIII. 11th Oct. 1681.

Anent parsonage and vicarage teinds of St Madoes.

the church quhilk were in debate betwixt the Laird of Pitfoure and him,—he answered that now the Laird of Pitfoure was content to acknowledge the right of the said Mr George Drummond to the parsonage and vicarage teinds of the said parish, and did earnestlie desire upon the twentieth day of May last that the said Mr George would give him a tack of the parsonage teinds, and he would pay him a tack-dewtie—to which the said Mr George consented; and a minute of contract was drawn up betwixt them, wherein the said Mr George for his lifetyme, and sua lang after as law would allow him to give him a tack of the parsonage teinds, he paying to him yearlie of tack six chalders of victual, ane thereof of wheat, twa thereof of bear, and three thereof meal, with feal and divot of his lands, for upholding the manse and houses belonging thereto. Which minute Pitfoure promised this day to come to Dunblaine, according to a promise made betwixt them before witnesses, and have the same extendit by John Graham, commyssar clerk of Dunblaine, at the Bishop's sight.

Bursars.

Mr John Rutherfuird, student of divinitie, and present bursar to the Synod, presented ane supplicacioune before the Bishop and Synod, as in itself is contained; the quhilk supplicacioune the Bishop (and Synod) taking to their considerationes, and finding by ane unanimous declaracioun of the Synod that in April last they had communed upon the presentation of bursaries to the New College, and that persons who were able by themselves or their parents in means to stay there, without the benefit of a bursary, were not to have that right, when otheris, especiallie ministers' sons, were capable of that benefit—did therefore, at that Synod, give libertie to the respective Presbyteries in whose hands the power may be at the tyme for the presenting of a bursar during the space of four yeares, to alter their presentatioun everie yeare, as they shall think

Synod XIII. 11th Oct. 1681.

expedient for the good of poor students. Therefore the Bishop and Synod in this present meeting did whollie leave the said supplicacioune to be decided and determined in at the pleasure of the Presbyterie of Ochterardor, in whose power it is to present the bursar at the tyme.

Papists and withdrawers from public worship.

This day the Bishop did intimate to the Synod the Act of Parliament ordaining ministers to give up ane true and perfect list of all Papists and withdrawers from the public worship within their respective congregations; wherefore the Bishop did recommend the brethren that they would not neglect to give this true and perfect list to him once this month of October instant, to the end he may deliver up the samyn lists to the sheriff or magistrate concerned, before the end of this present month, and that the magistrate may give ane account of his diligence in due tyme.

Therefore the Synod clerk is ordained to give tymeous advertizement to all the absent brethren, that they be present at Dunblaine the twentie-sixt of this instant, and bring the foresaid lists with them.

Scandalous offences of the minister of Kinkell.

The said day the Laird of Machanie presented and give in to the Bishop and Synod ane supplicacioune subscribit by himself and most part of the heritors and elders of the parish of Kinkell and Trinitie-Gask, against Mr Richard Duncan,[1] minister of the said united churches, representing his grosse ignorance in re-baptizing a child belonging to [2] , and other grosse, rude, and scandalous offences and misdemeanours committed by him, as the said supplicacioune at mair length contains.

The quhilk supplicacioune the Bishop and Synod taking to their consideratione, did find that the ordinarie tyme appointed for keeping the Synod they would hardlie get things soe de-

[1] See Appendix DD. [2] Blank in MS.

cided as the affaire requyres; therefore they referred the same supplicacioune until the twentie-sext of this instant, to be considered, and to think on such overtures as may be for the good of that parish, and to keep union and peace amongst them, and to hear what further shall be brought in upon that supplicacioune, and to consider the same, and Mr Duncan's replies to what shall be proposed.

Synod XIII. 11th Oct. 1681.

Mr Richard Duncan, being called in before the Bishop and Synod, was desyred by the Bishop to acknowledge these faults and his other guiltiness, and to be humbled for them before God and the present Synod; but the said Mr Duncan seemed to be somewhat averse to the samyn, and so gave little or noe satisfactione herein to the Bishop and Synod.[1]

The Bishop did recommend to the brethren the Act of Council appointing ane voluntarie contributione for the reparation of the harbour of Rossbarrie.

Privy censures.

The brethren of the Presbyterie of Dunblane being removed, the Bishop interrogate the rest of the Synod if that they knew anything worthie of rebuke in anie of the brethren of Dunblaine? They answered that they (knew) nothing such, but that all of them are verie grave, honest men, and diligent in the exercise of their holie calling; and the said brethren being returned, the Bishop thanked God for the good report he heard of each of them, and exhorted them to continue in the faithful exercise of their holie calling. Lykwise the Bishop enquyred at them if that they had this summer administered the Sacrament to their respective congregationes. The Moderator, in name of the rest, answered that the most pairt of them had done it. Mr John Edmondston, minister at Kilmadock, is chosen to be Moderator to the Presbyterie of Dunblaine for the next ensuing half-year.

[1] See Appendix EE.

Synod XIII. 11th Oct. 1681.

The Bishop and Synod ordains that in tyme coming everie minister within this Diocese examine the people of his paroch, betwixt the Synod in October and the Synod in April next ensuing everie year, in order to the giving of the sacrament of the Lord's Supper in the summer following; and that the respective Presbyteries at their privy tryalls take diligent notice of those ministers who neglect either the examination or the celebration of the Sacrament, and that they be suspendit until the ensuing Synod.

The brethren of the Auchterarder Presbyterie being removed, the Bishop interrogate the rest of the Synod if that they knew anything worthie of rebuke in anie of the brethren of Auchterarder? They answered that they (knew) nothing such, but that all of them are verie grave, honest men, and diligent in the exercise of their holie calling; and the said brethren being returned, the Bishop thanked God for the good report he heard of each of them, and exhorted them to continue in the faithful exercise of their holie calling. Lykwise the Bishop enquyred at them if that they had this summer administered the Sacrament to their respective congregationes. The Moderator, in name of the rest, answered that the most pairt of them had done it.

Mr James Drummond, minister at Muthil, and present Moderator to the Presbyterie of Ochterarder, is continued Moderator to the said Presbyterie.

The Bishop having had a brief discourse to the brethren anent their holie calling, closed at this tyme with prayer, and adjourned until the 26th of this instant October.[1]

[1] No record of this special meeting in the Synodical Register.

SYNOD XIV.

Apud Dunblainum, vigessimo quinto Aprilis, anno Domini milessimo sexcentessimo octoagessimo secundo—ante meridiem, hora 11.

Synod XIV. 25th April 1682.

Adjourned meeting.

The quhilk (day) Mr Robert Young, minister at Kippen, preached. Sermon being ended, the Right Reverend Bishop and Synod convened. After prayer the roll was called,—the absents were Mr Robert Kirk and Mr Daniell Boyle, ministers in Dunblaine Presbyterie; Mr James Hunter, minister at Donyng; Mr Robert Jenkinnes, minister at Abernathie; but Mr Robert Friebairn and Mr John Philp were excused.

Absents.

The Presbyterie book of Ochterardor was produced and given to Mr Alexander Keith and Mr Alexander Williamson, ministers within Dunblaine Presbyterie, to be examined, who were ordained to give in their report hereof at the afternoon session.

Presbytery books.

The Presbyterie book of Dunblaine not produced because of the absence of the Presbyterie clerk.

It is ordained that committees meet at half-four in the afternoone. The members thereof are Mr Gaspar Kellie, Dean, John Edmondston, George Drummond, James Menzies, and Robert Ramsay, brethren within Dunblaine Presbyterie; Messrs James Drummond, Alexander Ireland, John Drummond,

Conference.

Synod XIV. 25th April 1682.

Monzie, John Drummond at Foulis, ministers in Ochterardor; and Mr George Drummond, parson of St Madois.

Voluntary contribution for bridge over the Leven.

Compeared Patrick Campbell, Dean of Guild of the burgh of Dunbarton, and William (Burton ?), clerk of the said burgh, and presented to the Bishop and Synod ane Act of his Majestie's Privy Council in favoures of said burgh of Dunbarton, granting warrand for a voluntarie contribution to be collected throughout the whole kingdom towards the building of ane stone bridge upon the river of Leven, recommending to the Archbishops and Bishops to cause the ministers in their respective Dioceses make intimation of the said voluntarie contribution, and to see the same charitablie performed.

Which Act having been read by the Bishop and Synod, they find that the said work is not only pious and charitable, and very much conducing for the (good of the) kingdom, but also that the samen will be verie charitable, and so will requyre much paines and diligence to be taken therein. Therefore they not onlie seriouslie recommended the exact and careful intimation thereof to be made by the whole ministers within the Diocese of Dunblain, and that they doe the same from their pulpits with their greatest diligence, but also, to the effect that the samen contributions may be made the more liberally, they enact and ordain that the saides whole ministers shall be themselves their eldars and deacons in their respective paroches, goe to the dwelling-houses of noblemen, gentlemen, heritors, and considerable persons within their respective paroches, and receive from them their charities to the said good work; and after ingathering thereof they ordain each minister to deliver the samen to the Moderator of their Presbytery, and the saids Moderators are hereby ordained to pay in the said whole contributions to John Graham, commissar clerk of Dunblane, to deliver the samen to the collector-general nominat in the

said Act of Council, and that betwixt and the term of Lammas next to come; and the Bishope seriouslie recommends the same to be carefullie and vigorouslie performed by the said ministers.

Synod XIV. 25th April 1682.

Having prayed, the Synod was adjourned till four o'clock in the afternoone.

Session 2.

Apud Dunblainum, præfato die, hora quarta.

The quhilk day the Bishop and Synod being convened again, after prayer the roll was called, and none of the brethren absent who were present in the forenoon.

The Bishop declared that according to the Synod's ordinance in October last the committee was holden at Culross on the fifth and sixth days of Januarie last, and all the brethren contained in the commission granted by the Synod were present there. Moreover, he desired Mr Alexander Williamsone, minister at Tulliallan, who was constituted clerk *pro tempore* to the said committee, to read in face of the Synod all the Actes of the said committee; which being done, the brethren of the Synod unanimouslie approved of all the proceedings of the said committee.

Chaplains, school-masters, and readers.

It is ordained that all schoolmasters and readers at churches who as yet have not taken the test, that the ministers and kirk-sessions where such doth reside cause intimate their depositione. And as to chaplaines refractorie herein, it is appointed that the minister of the parish where such remaines shall give timeous advertizement to the master of the chaplaine that he ought not to entertaine such a chaplaine contrarie to the Act of Parliament.

The quhilk day the Bishop and Synod taking into their

Synod XIV. 25th April 1682.

Anent intrants to the ministry.

serious consideration the weightiness of the ministerial function, and the noe ordinarie qualifications requisit for the faithful discharge of the same, doe appoint and ordaine that a more strict and impartial accompt be taken of intrants through all the several stages and periods of their trials; and whereas part of them usuallie called questionarie trialls have been generallie more slightlie and perfunctoriouslie performed, and therefore enjoine a whole entire diet to be set apart for a thorough examination of them in the grounds of the Christian religion, and other enquiries which have a more direct aspect upon and immediate tendencie to the superstructing Christian practise, and that they may be insert in their records, and that they may be observit and keepit as a standing rule in tyme coming.

Privy censures.

The Presbyterie of Ochterarder being removed, the Bishop enquyrit at the rest of the brethren if they have anything to say of the brethren of Ochterarder? answered that they are all verie honest and grave men, and diligent in the function of their holie calling. The foresaid brethren being returned, the Bishop enquired at them if they had observed the Act of last Synod relating to the examination in the winter season? The Moderator, in name of the rest, answered that they had not done it because of the storminess of the winter weather, but promised what they had neglected in the winter to supplie in the summer.

Mr James Drummond, minister at Muthill, present Moderator to the Presbyterie of Ochterardor, is continued Moderator to the said Presbyterie for the next ensuing half-year.

The Presbyterie of Dunblain being removed, the Bishop enquired at the rest of the brethren if they have anything to say of the brethren of Dunblain? answered that they are all verie honest and grave men, and diligent in the function of their holie calling. The foresaid brethren being returned, the

Synod XIV. 25th April 1682.

Bishop enquired at them if they had observed the Act of last Synod relating to the examination in the winter season? The Moderator, in name of the rest, answered that they had not done it because of the storminess of the winter weather, but promised what they had neglected in the winter to supplie in the summer.

Mr John Edmondstone, present Moderator to the Presbyterie of Dunblain, is continued Moderator to the said Presbyterie for the next ensuing half-year.

Synod sermon.

The Presbyterie of Ochterarder is ordained to chose one of their number to preach before the Synod in October next. The Bishop having had a discourse with the brethren anent the function of their holie calling, closed with prayer and the singing of a Psalme; and so at this tyme the Synod was dismissed.

SYNOD XV.

Synod XV. 10th Oct. 1682.

Apud Dunblainum, decimo Octobris, anno Domini millessimo sexcentessimo octuagessimo secondo —ante meridiem.

The quhilk day Mr John Philp, minister at Comrie, within the Presbyterie of Ochterardor, preached. After sermon the Right Rev. the Bishop and Synod convened. After prayer the roll was called: the absents were Mr Robert Kirk, minister at Balquidder, Mr Daniell Boil at Aberfoil, and Mr George Schaw at Logie, within Dunblane Presbyterie; Mr David Littlejohn, minister at Blackford, Mr Alexander Ireland at Fossochie, within the Presbyterie of Ochterardor; and Mr George Drummond, parson of Sanct Madoise,—who were all excused for reasones made known to the Bishop and Synod.

Absents.

Presbytery books.

The Presbyterie (book) of Dunblain given to Mr John Drummond, minister at Monzie, and to Mr David Friebairn, minister at Ochterardor, to be revysed be them, and to give in their report thereof at the afternoone session.

The Presbyterie book of Ochterardor given to Mr Robert Young and Mr Alexander Keith, ministers within the Presby-

terie of Dunblain, were lykwis ordered to give in their report thereof at the afternoon Session.

Synod XV. 10th Oct. 1682.

Brethren delegate by the Bishop to meet in committee at half-hour to four in the afternoone are Messrs Gaspar Kellie, John Edmondstone, James Menzies, Alexander Williamson, members of the Presbyterie of Dunblain; Messrs Robert Friebairn, *Dr* James Drummond, John Drummond, at Foulis, members of the Presbyterie of Ochterardor; and Mr Robert Jenkin, minister at Abernathie. The Bishop having closed with prayer, the Synod was adjourned till four o'clock in the afternoone.

Conference appointed.

Session 2.

At Dunblain, the foresaid day and year of Christ —afternoon.

The quhilk day the Bishop and Synod being convened againe, after prayer the roll was called, and none absent who were present in the forenoone.

Mr David Friebairn, minister at Ochterardor, declared to the Bishop and Synod that there is one William Ros, *alias* Black, who for the present dwells in the paroch of Ochterardor; and he being in the north, did fall into a contest with a certain man in that countrie, and he being in his own defence, as he has confessed to the said Mr David, stabbed the man in the arme, whereof he died. Therefore the Bishop and Synod ordain the minister of Ochterardor to endeavour to bring the said William Ros to a remorse for his guilt, and thereafter to cause him satisfie in sackcloth before the congregation.

Case of man-slaughter.

Andrew Feichnie, in the parish of Kippen, being summoned, appeared before the Bishop and Synod, who being interrogate

Synod XV. 10th Oct. 1682.

Andrew Faichnie.

by the Bishop about that he was guiltie of the sin of incest with a woman called Janet Forrest in that parish, the said Andrew declares that he is most willing to cleanse himself by oath if that ever he had anie carnal dealing with such a woman. The Bishop and Synod refers the said Andrew to the kirk-session of Kippen, and ordained him to give obedience to the minister and session. Likewise the Bishop intreated the minister to deal earnestlie several Lord's Days with the said Andrew for confession before that he would tak his oath publickly in face of the congregation.

Privy censures.

The brethren of Ochterarder being removed, the Bishop enquired at the rest of the Synod if that they knew anything worthie of rebuke in the brethren of Ochterardor? The brethren answered that they knew no such thing in any of them, but that they were all verie grave, honest men. The said brethren having returned, the Bishop enquired at each of them if that they had administered the sacrament this year to their respective congregations? The Moderator of the said Presbyterie, in name of the rest, answered that all of them had administered the sacrament this year, except onlie the ministers of Monzievaird and Glendevon, for which the minister of Glendevon was excused because of his late coming to that charge.

Doctor James Drummond, minister at Muthil, present Moderator to the Presbyterie of Ochterardor, *by consent of his brethren* is continued Moderator to the said Presbyterie for this next ensuing half-year.

The brethren of Dunblaine being removed, the Bishop enquyred concerning them (*ut supra*[1]), and the Synod answered anent them (*ut supra*[1]). The said brethren being returned,

[1] The interrogation and answer being after the usual formula, it has not been thought necessary to print them in full.

the Bishop thanked God for the good report he heard of each of them. Synod XV. 10th Oct. 1682.

Lykwise the Bishop enquyred at the brethren of the Synod if that the twenty-nine[1] of May be weil observed by all of them? The Moderators, in name of the rest, answered that it was observed by some, but was worne out of dait by others. Wherefore the Bishop enjoyned the careful observance thereof to all the ministers within the Diocese in tyme coming.

Lykwise the Bishop enquyred the brethren of Dunblain if they had given the Sacrament to their respective congregationes this year? The Moderator, in name of the rest, answered that to his certaine knowledge all of them had administered the Sacrament to their congregations this year.

This day the Bishop recommended earnestlie to the brethren of the respective Presbyteries to pay punctuallie to the bursar of the Synod his dues; and all of them said that they would doe it most willinglie. Bursar.

The Bishop enquired at the brethren if that they had given their contributions for the bridge upon Leven beside Dunbarton? Dumbarton bridge. Several of the brethren declared that they had collected and given in to John Graham, commissar clerk, as was formerlie ordained. Others of the brethren said that as yet they had not collected, nor given intimation thereof to their congregations. Wherefore the Bishop earnestly recommended to the said brethren that they would not be any longer refractorie therein.

The Bishop said that he would either preach himself at the next Synod, or get some one to preach for him.

The Presbyterie book of Dunblaine, being revysed be the foresaid brethren, was approven. Presbytery books.

The Presbyterie book of Ochterardor, being revysed be the foresaid brethren, was approven.

[1] See Appendix FF.

Synod XV. 10th Oct. 1682.

Mr John Edmondstone, present Moderator to the Presbytery of Dunblane, is continued Moderator to the said Presbyterie for the next ensuing half-year.

The Bishop, having had a discourse with the brethren relative to the functioun of their holie calling, closed with prayer; and so the Synod was dissolved at this tyme.

SYNOD XVI.

Apud Dunblainum, decimo Aprilis, anno Domini milessimo sexcentissimo octuagessimo tertio—hora undecima, ante meridiem. Synod XVI. 10th April 1683.

The quhilk day the Right Reverend Bishop preached. After sermon the Bishop and Synod convened. Invocation of the name of God being made by the Bishop, the roll was called. The absents were Mr Alexander Keith and Mr Alexander Williamson, ministers within Dunblaine Presbyterie; Mr Robert Friebairn and Mr David Littlejohn, ministers within Auchterarder Presbyterie,—who were all excused, for reasons made known to the Bishop and Synod.

The Presbyterie book of Dunblane at this tyme was not produced, for reasones made known be the Presbyterie clerk to the Bishop; and was ordained to be produced at the next diet of Synod. Presbytery books.

The Presbyterie book of Ochterarder being produced, was delyvered to Mr John Cameron and Mr Robert Young, ministers within Dunblain Presbyterie, to be revysed by them, who were ordained to give ane account thereof at the afternoone session.

Synod XVI. 10th April 1683.

Conference.

Members appointed for ane conference in the afternoone are, Messrs Gaspar Kellie, John Edmondstone, George Schaw, John Cameron, and James Menzies, ministers within Dunblain Presbyterie; Dr James Drummond, John Drummonds,[1] at Foulis and Monzie, and Mr Alexander Ireland, in the Presbyterie of Auchterarder; Messrs George Drummond, at Sanct Madoise; Mr Robert Jenkin, at Abernathie; and John Taileour,[2] at Dron: to meet at half-hour to four. Having concluded with prayer, the Synod was adjourned to four aclock in the afternoone.

Session 2.

At Dunblaine, day and year of God foresaid.

The quhilk day the Bishop and Synod being convened again, after prayer the roll was called, and none of the brethren absent who were present in the forenoon.

The Presbyterie book of Ochterarder, being revysed by the brethren forenamed, was approven.

Voluntary contribution for harbour of Aberdeen.

This day the Bishop recommended to the brethren the Act of Council for ane voluntarie contribution towards the building and repairing the harbour of Aberdeene, and caused delyver ane printed copie thereof to each of the brethren within the Diocese.

Parishioners ordained to keep their own parish kirks.

The Bishop and Synod, taking to their serious consideration how greatlie God is dishonoured, and what scandal is given by too many that in most parishes doe not at all, or verie seldom, frequent the publick ordinances; or under a pretext of going to other than their own parish kirkes, make it impossible for their own pastors to give ane accompt of them,—therefore doe

[1] See Appendix GG. [2] See Appendix HH.

appoint that all parishioners doe keep their own parish kirkes; and that those who through carelessness byd at home, or goe to other parish kirks than those parish kirks to which their dwelling-houses doe belong, shall be delated, that they may be proceeded against as Popish or fanatical withdrawers. And farder, it is appointed that those ministers to whose kirkes any person of another parish shall ordinarilie come, doe give warning to the said person or persons to forbear coming, but that they doe repair to their own parish kirks; which warning, if they doe not obey when it is quietlie given, that then they give publick testimonie against them, for being so disobedient and disorderlie. And that at the privy censures this be enquyred of at every minister.

Synod XVI. 10th April 1683.

Privy censures.

The brethren of Ochterarder being removed, the Bishop enquyred at the rest of the Synod if they knew anything worthie of rebuke in any of the brethren of Ochterarder? All of them answered and said that all of them were grave, honest men, and verie diligent in their holie calling. The said brethren being returned, the Bishop blessed God for the good report he heard of all of them. Lykwise he thanked them verie heartilie for their diligence in censuring those of their brethren at their private censures who exacts not ane account of the Creed from parents at their children's baptizing.

The Bishop did most earnestlie recommend to the whole members of the Synod that they would not neglect to make use of the Doxologie after singing of the Psalmes in publick on the Lord's Day; as also that they would be mindful to make use of the Lord's Prayer, after prayer in public upon the Lord's Day. Lykwise the observance of the twenty-nint of May was earnestlie recommended to the whole brethren within the Diocese, with certification that whatsomever brother or brethren shall be found different herein shall undergoe censure.

Synod XVI. 10th April 1683.

Doctor James Drummond, minister at Muthil, be vote of his brethren, continued Moderator to the Presbyterie of Ochterardor until the next ensuing Synod.

The Bishop earnestlie did recommend to the whole brethren that they would noe wayes neglect the administration of the sacrament of the Lord's Supper; that at least once everie year they would administer the samyn to their respective congregationes.

The brethren of Dunblane being removed, it was enquyred and answered (*ut supra*). Mr George Schaw, minister at Logie, be the vote of his brethren, is chosen Moderator to the Presbyterie of Dunblane for the next ensuing half-year.

Bursar's dues.

The bursar of the Synod having complained to the Bishop upon certaine of the brethren of Dunblane, as to the untymeous and unthankfull payment of his dues payable by them, the Bishop recommended to the said brethren that they would be careful to pay the bursar his dues; with this certification, that if any of the brethren shall be found to be deficient herein betwixt and the next Synod, they shall be obliged to pay ane fifth pairt mair, with some censure besydes.

Doxology to be turned into Irish metre.

The Bishop having recommended to the brethren the careful use of the Doxologie, certaine of the brethren where the Irish language is made use of declared that several of their parishioners cannot use the Doxologie, unless it were turned into their Irish language. Whereupon the Bishop and Synod appointed Messrs Daniel Boile, James Menzies, and Robert Kirk, ministers within Dunblaine Presbyterie, to turn the Doxologie into Irish meetre betwixt and the next Synod, and to give ane account thereof to the Bishop and Synod at their next meeting.

Case of James Murdoch.

James Murdoch, adulterer, in the paroch of Kippen, being referred by the kirk-session of that paroch to the present Synod,

appeared; who being interrogate by the Bishop what the name of the woman is with whom he had committed adulterie, answered, the woman's name with whom he is slandered is Elspeth Din, but denied him to have committed adulterie with her. The Bishop desyred two of the brethren to goe apart, and deal with the said James Murdoch for a confession. The said brethren having returned againe, declared that they could extort nothing out of him. The Bishop and Synod referred the said James Murdoch to the Presbyterie of Dunblaine, to deal with him thereanent.

Synod XVI. 10th April 1683.

The Bishop ordains that each minister within the bounds of the Diocese tak up a true and exact list of all the disorderlie[1] persons' names, whether man or woman, within their respective parishes, and deliver the samen list to the Bishop betwixt and the eight day of May next ensuing.

Anent disorderly persons.

The Presbyterie of Dunblaine ordained to chose out one of their number to preach before the Bishop and Synod at their next meeting.

The Bishop having had compendious discourse with the brethren relating to their holie calling, closed with prayer; and so the Synod was dismissed at this tyme.

[1] See Appendix II.

SYNOD XVII.

Synod XVII. 9th Oct. 1683.

Apud Dunblainum, die nono Octobris, anno Domini millessimo sexcentissimo octuagessimo tertio—ante meridiem, hora undecima.

The quhilk day Mr Alexander Keith, minister at Tillicoultrie, preached. After sermon the Bishop and Synod convened. After invocatione of the name of God by the Bishop, the roll was called. The absents were Mr Robert Kirk, minister at Balquhidder, Mr Daniel Boile, minister at Aberfoile, Mr James Menzies, minister at Callendar, within the Presbyterie of Dunblaine; and Mr Robert Friebairn, minister at Gask, within the Presbyterie of Ochterarder,—who were all excused for reasones made known to the Bishop and Synod.

Absents.

Presbytery books.

The Presbyterie book of Auchterarder given by the Bishop to Mr Alexander Keith and Mr Robert Young, ministers within the Presbyterie of Dunblaine, to be revysed by them—were ordained to give ane account thereof at the afternoone's session.

The Presbyterie book of Dunblaine was not produced because of the Clerk of the Synod his absence.

Conference.

Ministers delegate be the Bishop for a conference in the afternoone are Messrs Gaspar Kellie, John Edmondston, George

Schaw, Alexander Williamson, John Cameron, ministers within the Presbyterie of Dunblaine; Doctor James Drummond, Messrs Alexander Ireland, John Drummond at Foulis, and Thomas Chrystie, ministers within the Presbyterie of Auchterarder,—to meet at half-houre to foure in the afternoone. The Bishop having closed the forenoone's session with prayer, the Synod was adjourned to foure aclock in the afternoone.

Synod XVII. 9th Oct. 1683.

SESSION 2.

At Dunblaine, 9 Octobris jmjvi^c fourscore thrie.

The quhilk day the Bishop and Synod having met againe, after prayer the roll was called—none of the brethren absent who were present in the forenoon. The Presbyterie book of Ochterarder being revysed by the forenamed brethren, was approven.

The brethren of Ochterarder being removed, the Bishop interrogate (*ut supra*).

Privy censures.

Lykwise the Bishop enquyred the said brethren if that they had observed the thanksgiving day with the twentie-ninth of May? The Moderator answered that without doubt all of them has observed the thanksgiving day[1] for the king's preservation, but was not certain if all of them observed the twentie-ninth of May.

Doctor James Drummond, by the vote of his brethren, as yet is continued Moderator to the Presbyterie of Ochterardor for the next half-year.

The brethren of the Presbyterie of Dunblaine being removed, the Bishop interrogate (*ut supra*). The Moderator answered in this conforme to Ochterarder. The Bishop enquyred if

[1] See Appendix KK.

Synod XVII. 9th Oct. 1683.

Communion.

that all of them had given the Sacrament this year? The Moderator, in name of the rest, answered that they had not all administered the Sacrament to their people this year, because the maist pairt of them were not in a capacitie to give it, neither the people to receive it.

Mr Gaspar Kellie, Dean of Dunblaine, by vote of his brethren, chosen Moderator to the Presbyterie of Dunblaine for this next ensuing half-year.

Bursar's dues.

The (Bishop) earnestlie recommended to the brethren of Dunblaine that all who were dificient would have in readiness against this next ensuing Presbyterie day the dues payable by them to Mr James Graham, the Synod's present bursar. The saides brethren promised to have in readiness, and to bring along with them to the Presbyterie the byegane arrears restand owand by them to the bursar, and declared that all of them were fullie satisfied that the said Mr James Graham, their present bursar, shall receive the ordinarie dues whereof he is in present possession for the two ensuing years—viz., jajvi^{c} fourscore foure, and jajvi^{c} fourscore five years.

Anent trees in the churchyard of St Madoes.

Whereas Mr George Drummond, parson of St Madoise, has shown unto the Bishop and Synod that the trees in the churchyard of St Madoise are in a decaying condition, and desyres to know the Bishop and Synod's mind what shall be done anent them,—the Bishop (and Synod) taking the same to their consideration, has enjoined Mr George Drummond to advertize his two brethren Mr John Tailzeor and Mr Robert Jenkin, ministers at Dron and Abernethie, to come to the said church betwixt and the next Synod, and tak inspection of the said trees; and if they think it convenient to cut them, that the said brethren give warrant for that effect, and ordains the money that sall be had for them to be put in the poores-box belonging to the said kirk; and this is to be done before the heritor of the parish,

and he to be advertised by the minister of the day, and other trees to be planted on a pairt of the money gotten for them.

Synod XVII. 9th Oct. 1683.

Register of stipends and revenues.

The Bishop and Synod considering how negligent the brethren of the Synod have been in fulfilling the Act made in Synod October eight, jajvi^c seventie-eight years, anent the making up of a register of the stipends, rents, and all things specified in the foresaid Act belonging to the several churches—therefore this day the Bishop and Synod does renew the said Act in all poyntes, and ordains the same to be fulfilled by the respective ministers betwixt and the next Synod; and Mr John Edmondstone, minister at Kilmadock, to take notice of these who shall be deficient in this so good a work, and to pursue for the fines contained in the foresaid Act, and mak use of them by the advice of the Bishop; and to the effect the said fines may be the more punctuallie given in, ordains the Bailzie of Dunblaine to give his concurrence to the said Mr John Edmondstone.

The Bishop having had compendious discourse with the brethren concerning their holie calling, said that notwithstanding of the rumour that is spread abroad anent his being transported to another place,[1] he hoped to meet with them at their next Synodical convention; and having closed with prayer and singing of a Psalm, the Synod at this time was dismissed.

[1] See Appendix LL.

SYNOD XVIII.

Synod XVIII. 16th April 1684.

At Dunblaine, the sixteen day of April, in the year of God jajvi^{c} fourscor four years—before noon.

The quhilk day Mr David Friebairn, minister at Auchterarder, preached. After sermon the Right Rev. Bishop and Synod convened. After invocatione of the name of God, the roll was called, and the absents were Messrs Robert Friebairn,[1] minister at Gask, James Roy, minister at Kinkell, Thomas Hall at Glendovan, John Drummond at Foulis, Doctor James Drummond at Muthil, John Philp at Comrie, and George Mitchell, minister at Strowan and Monzievaird, within the Presbyterie of Auchterarder; Messrs Robert Kirk, minister at Balquhidder, Alexander Williamson at Tulliallan, Daniel Boile, minister of Aberfoile, within the Presbyterie of Dunblaine; Mr George Drummond, parson of St Madoise, Mr John Tailzeour, minister at Dron, and Mr Robert Jenkin, minister at Abernathie, within the Presbyterie of Perth,—who were all for the most pairt excused, for reasones made known to the Bishop and Synod.

Absents.

Presbytery books.

The Presbyterie book of Dunblaine was given by the Bishop

[1] See Appendix MM.

to Mr Thomas Christie and Mr David Murray, within the Presbytery of Ochterardor, to be revysed—were ordained to give in their report thereof at the afternoone's session. Synod XVIII. 16th April 1684.

The Presbyterie book of Ochterarder was direct by the Bishop to Mr Patrick Bell and Mr John Cameron, ministers within the Presbyterie of Dunblaine, to be revysed, who were ordained to give an account thereof at the afternoon's session.

The minister having concluded this forenoon's meeting with prayer, the Synod was adjourned to four aclock in the afternoon.

Session 2.

At Dunblaine, the foresaid day and year, afternoon.

The quhilk day the Bishop and Synod being convened again, after prayer the roll was called, and none of the brethren absent who were present in the forenoon.

The Presbyterie books of Dunblaine and Ochterardor, being revysed by the forenamed brethren, were approven.

The brethren of Dunblaine being removed, the Bishop interrogate (*ut supra*). The Bishop likewise enquired at the said brethren if that all of them had given the Sacrament to their respective congregations this last year? The Moderator answered, in name of the rest, that some of them had given the Communion this last year, but others of them were not in a capacitie nor disposed to give it. The Bishop earnestlie recommended to the said brethren that they would not neglect to administrat the sacrament of the Lord's Supper at the least once every year to their respective congregations. He likwise recommended to all of them to observe the constant use of the Doxologie and repeting the Lord's Prayer. Privy censures.

Synod XVIII. 16th April 1684.

Mr Gaspar Kellie, minister and Dean of Dunblaine, by the voice of the brethren, is continued Moderator to the Presbyterie of Dunblaine for the next ensuing half-year.

The brethren of the Presbyterie of Ochterarder being removed, the Bishop interrogate (*ut supra*). Dr James Drummond, by the voyce of the brethren, is continued Moderator to the Presbyterie of Ochterarder for this next ensuing half-year.

Depraving and despising the Sacrament.

William Harvie, in the parish of Kippen, being cited, appeared before the Synod for saying, "If that the Communion had been given in winter, when bread was scarcer, there would have been more then to take graybread than would have come now to take wheat-bread; and that they need not come now to the Communion for want of bread, for there is graybread enough now in the paroche." Quhilk was proven by two famous witnesses within the said paroch. The Bishop and Synod finding the said William Harvie guiltie, appointed the Dean and Mr David Friebairn to goe apart and confer with him anent the nature of the Sacrament; quhilk being done, the said brethren having returned, declared that they find the said William Harvie to be somewhat penitent, but to be most ignorant as to the mysterie of the Sacrament. Therefore the Bishop and Synod refers the said William back to the session of Kippen, and appoints the minister to instruct him in the mysterie of the Sacrament, and ordains him to pay ten pound Scotis as a fyne, and to satisfie in sackloth in the publick place of repentance before the minister and congregation; and that if he pay not the ten pound thankfully without anie stress of law, he be ordained to pay threttie pound money foresaid.

John Henrie in Glentyran, in the parish of Kippen, being cited before the Synod for saying, "Will there be any pipes and tobacco at the Communion?" quhilk was proven by William Anderson in Glentyran, and James Kirkwood in Broich. The

said John Henrie being thrice called at the kirk door, appeared not. Wherefore the Bishop and Synod ordains the said John Henrie to pay to the box of Kippen twentie pounds Scotis thankfullie; and in case he pay it not thankfullie, they ordain that he sall pay triple, as also they ordain that he shall satisfie in sackcloth two Lord's Days upon the publick seat of repentance, and that he appear before the Presbyterie in sackcloth the next Presbyterie day; and also they ordain that a letter be written to my Lord Callendar, who is heritor of the land wherein he dwells, humblie desiring him to concur in putting the said sentence in execution against the said John Henrie.

Synod XVIII. 16th April 1684.

Depraving the sacrament.

The Presbyterie of Dunblaine is ordained to choice one of their number to preach before the Synod at their next meeting.

The Bishop having exhorted the brethren to love and charity amongst themselves, and to be faithful in the function of their holie calling, said that he expected not to meet synodicallie hereafter with them; and having bidden them farewell, concluded with prayer and singing of a Psalm, and so the Synod was dismissed.

Bishop Ramsay's farewell.

SYNOD I.

Bishop Douglas.

Synod I. 14th Oct. 1684.

At Dunblaine, the fourteen day of October jajvi^c fourscore four years.

The First Synod holden by Robert, now by the mercie of God Bishop of Dunblaine, at half-hour to twelve in the forenoon.

The quhilk day the Right Reverend Bishop Robert, now with the mercie of God Bishop of Dunblaine, did preach. Sermon being ended, the Bishop and Synod conveened. After prayer the roll was called. The absents were Mr Robert Friebairn and Mr Thomas Christie, within the Presbyterie of Ochterardor; Mr George Drummond and Mr Robert Jenkin, within the Presbyterie of Perth; Mr Robert Young, Mr Daniel Boile, and Mr Robert Kirk, ministers within the Presbyterie of Dunblaine, —who, some for sickness and others for , were all excused, except Mr Robert Kirk, minister at Balquhidder, who did not send ane letter of excuse to the Bishop and Synod.

Absents.

Presbytery books.

The books of the respective Presbyteries being called for, the Moderator of Ochterarder declared that their book was brought to the town and readie to be presentit; but the said

book at this tyme was not revysed, because the Bishop, as he declared to the brethren, could not convene the Synod in the afternoon, because he was necessitate in all haste to goe to Edinburgh. Synod I. 14th Oct. 1684.

The Presbyterie book of Dunblaine was not produced at this tyme, because the clerk was absent.

This day the Bishop earnestlie recommended to the brethren of the Synod the Act of Council in favours of the afflicted inhabitants of the town of Kelso through the late fire, for a voluntarie contribution, and delivered ane printed copy to each of the brethren, and desired them to make intimation thereof in all haste; and how soon soever it be collected, to deliver their contributions to the Moderators of the respective Presbyteries. Fire at Kelso.

Mr Alexander Williamson, minister at Tulliallan, (stated) that Janet Littlejohn, adulteress in that parish with Mr Francis Lyndsay, has been several tymes cited to appear before the kirk-session of Tulliallan and the Presbyterie of Dunblane, and now of late was cited to compear before the Synod, but yet still remaines contumacious. Wherefore the Bishop and Synod ordaines the said minister to goe on against her with the process of excommunication. Janet Littlejohn.

Mr George Schaw, minister of Logie, having asked advyce of the Bishop and Synod what he shall doe about that visitation begun at Logie, but not put to a close, anent the repairing of the manse and other things—the Bishop and Synod advysed the said Mr George to delay any furder procedure therein till the spring. Manse of Logie.

The Presbyterie of Dunblane being removed, the Bishop enquired at the rest of the Synod if they had anything to say concerning the lives and doctrine of the brethren (*ut supra*). Privy censure.

Mr Gaspar Kellie, Dean of Dunblane, is by the Bishop continued Moderator to the Presbyterie of Dunblane.

Synod I. 14th Oct. 1684.

The brethren of the Presbyterie of Ochterardor being removed (*ut supra*).

The Bishop proponed to them the samine instructions that he had proponed to the brethren of Dunblane.

Dr James Drummond, minister at Muthil, is continued by the Bishop Moderator to the Presbyterie of Ochterardor for the next ensuing half-year, with consent of the brethren.

Privy censure of brethren living beyond the bounds.

It was enquyred by some of the brethren, Wherefore ought not the brethren belonging to this Diocese who reside within Presbyteries without this Diocese undergo some kynd of censure as well as the brethren within the respective Presbyteries that belongs to this Diocese? Wherefore the Bishop and Synod ordains that each brother belonging to this Diocese who exercises his function within other Presbyteries without this Diocese, shall hereafter bring with him at each Synod ane lettre, under the Moderator's hand of his respective Presbyterie, relating to his life and doctrine.

Mr John Cameron, minister at Kincardine, who was to preach at this present Synod, is ordained by the Bishop to preach at the next meeting of the Synod.

The Bishop having concluded with prayer, the Synod was dismissed at this tyme.

SYNOD II.

At Dunblane, the twentie day of October, anno jajvi[c] fourscore fyve. Hold by Robert, by the mercie of God Bishop of Dunblane, before noon. Synod II. 20th Oct. 1685.

The quhilk day Mr Gaspar Kellie, minister and Dean of Dunblane, preached. After sermon, the Right Reverend Bishop and Synod convened. After invocatione of the name of God, the roll was called. The absents were—Mr John Drummond, minister at Foulis; Mr John Philp, minister at Comrie; Mr David Young, minister at Monzievaird; and Mr Robert Friebairn, minister at Gask, who onlie, because of his age and of the tyme of the year, was excused. Absents.

The brethren who were absent from the last Synod, by consent of the Bishop and Synod, were excused.

The Presbyterie book of Dunblane delivered by the Bishop to Mr Laurence Mercer and Mr Thomas Chrystie, ministers within Ochterardor, to be revysed; and ordained to give their report thereof at the afternoon meeting. Presbytery books.

The Presbyterie book of Ochterardor, direct by the Bishop

Synod II. 20th Oct. 1685.

to Mr Robert Kirk and Mr Patrick Bell, ministers within the Presbyterie of Dunblaine, to be revysed for ane year and ane half-yeare's actings, were ordained to give in their report thereof in the afternoon.

The Bishop having closed with prayer, the Synod was adjourned to foure aclock in the afternoone.

Session 2.

At Dunblane, the twentie day of October, jajvi^c^ fourscore fyve—afternoone, four aclock.

The quhilk day, the Bishop and Synod being convened againe, after prayer the roll was read; none of the brethren absent who were present in the forenoon.

The brethren of the respective Presbyteries who were appointed for revysing of the Presbyterie books declaired that they have revysed the said books and approved them. Whereas the clerks of the Presbyteries has been negligent in producing the Presbyterie books before the Bishop and Synod at their first sederunt, it is hereafter ordained be the Bishop and Synod, that if any of the clerks be negligent in producing the Presbyterie books before the Bishop and Synod at the first session, then and in that caise the clerk that failzies herein, shall for his failzie lay doune thrie rex dollars, to be disposed upon at the pleasure of the Bishop and the Synod.

Fine on Presbytery clerks.

Mr Alexander Williamson reported to the Bishop and Synod that Janet Littlejohn in that paroche, with Mr Francis Lyndsay, has satisfied their kirk-session.

Janet Littlejohn.

The Presbyterie of Dunblaine having considered the great losse of the want of the ministers of Culross their assistance in Presbyteries, whereas they formerly were members of their

Anent ministers of Culross.

societie, and were dispensed with because of the age of some ministers there some years agoe, who were licentiate to frequent the Presbyterie of Dunfermline—quhilk was referred to the Bishop and Synod for remedie herein—therefore the Bishop and Synod, taking the samen to their consideration, ordaines the saides ministers of Culross to produce their reasones before the Bishop and Synod before the next Synod day why they may not be readjoyned to the Presbyterie of Dunblaine.

Synod II. 20th Oct. 1685.

The brethren of Dunblaine Presbyterie being removed, the Bishop enquyred at the Synod if that they knew anything against the brethren of Dunblaine as to their lyfe and doctrine? They all answered that they had nothing to say against their life and doctrine, and that they were all honest men, and diligent in their holie calling. The foresaid brethren having returned, the Bishop enquyred at them if that they had given the sacrament of the Lord's Supper this year to their people? The Moderator, in name of the rest, answered that to his certaine knowledge verie few hes given it this year because of the troubles[1] in the countrie.

Privy censures.

The brethren of Ochterardor being removed, the Bishop enquyred (*ut supra*).

The Presbyterie book of Ochterardor, although come to toune, yet at this tyme was not produced before the Bishop and Synod because of the absence of their Presbyterie clerk.

Mr John Drummond, minister at Monzie, ordained by the Bishop to preach before the next Synod, or appoint some other.

The Bishop having concluded with prayer, and so the Synod was dissolved at this tyme.

[1] See Appendix NN.

SYNOD III.

Synod III. 13th April 1686.

Apud Dunblanum, decimo tertio Aprilis, anno Domini millessimo sexcentissimo octuagessimo sexto—ante meridiem, hora duodecimo (*sic*).

The quhilk day Mr Lawrence Mercer, minister at Findo-Gask, preached. After sermon the Right Reverend the Bishop and Synod convened. After prayer done be the Bishop, the roll was called; none of the brethren absent except Mr James Roy, minister at Kinkeld; Mr Alexander Young, second minister at Culross; with Mr Robert Friebairn, minister at Gask; and Mr George Drummond, minister at St Madoise,—which two brethren were onlie excused for reasones made known to the Bishop and Synod.

Absents.

Presbytery books.

The Presbyterie book of Ochterardor given by the Bishop to Mr John Cameron and Mr Patrick Bell, ministers within the Presbyterie of Dunblain, to be revysed; who were appointed to give in their report thereof at the afternoone's session.

The Presbyterie book of Dunblain given by the Bishop to Mr John Philp and Mr Thomas Hall, ministers within the Presbyterie of Ochterardor, to be revysed; who were likewise ordained to give their report at the afternoone's session.

Synod III. 13th April 1686.

Members delegate for a conference at half-hour to four in the afternoon are Mr Gaspar Kellie, Mr John Edmondston, Mr George Schaw, Mr Alexander Williamson, Mr Alexander Keith, ministers within the Presbyterie of Dunblaine; with Mr David Friebairn, Mr Alexander Ireland, Mr John Drummond at Monzie, and Mr Lawrence Mercer, ministers within the Presbyterie of Ochterardor; Mr Robert Wright, minister at Culross; and Mr John Tailzeour, minister at Dron.

Conference.

Ministers of Culross.

Mr Robert Wright, minister at Culross, producit for himself and his colleague, Mr Alexander Young, ane testificat approving of their lyfe and doctrine under the hand of the Presbyterie Clerk of Dunfermline. Dait, the seventh of April 1686.

Dron.

Mr John Tailzeour, minister at Dron, producit ane testificat for himself and Mr George Drummond, minister at St Madoes, approving of their lyfe and doctrine, subscribed by the Presbyterie Clerk of Perth. Dait, 24 of March 1686.

Anent seats in church of Logie.

This day John Wordie of Torbrex, commissioner for Charles Hop of Hoptoun, gave in to the Bishop and Synod ane supplicacione concerning a debate with John Dundas of Mainer anent their localities of their seats in the church of Logie; the quhilk supplicacion, parties being present, was read in the face of the Synod, the deciding whereof was deferred till the afternoone's session. And having concludit the forenoone's session with prayer, the Synod was adjourned to four aclock in the afternoone.

Session 2.

At Dunblain, the 13 of April, jajvi^{c} eightie six—post meridiem.

The quhilk day the Reverend Bishop and Synod beand con-

Synod III. 13th April 1686.

vened againe, after prayer the roll was called; none of the brethren absent who were present in the forenoone.

The Bishop's charge.

This day the Bishop offered some proposals to the brethren's considerations in a written paper, which, being read before all the brethren, was heartilie accepted be them; the tenor whereof follows:—

(1.) It is seriouslie recommended to the brethren to put in practise the many and laudable Actes formerlie made, in order to the promoting of godliness and suppressing of profanitie.

(2.) That the ministers of Christ and shepheardes of soules doe seriouslie consider what honour and fruit their Lord and Master hath put upon them, and what account He will exact of them; and that more eminent measures of grace and gravitie, zeal and piety, is requyred and expected from men of such sacred callings than from others: and therefore they should be more serious in imploring the divine aides and assistances to support them under their weakness and insufficiencie, and that God would through His own work in their hands, and to refresh them by His own comforting Spirit against all the difficulties which attend their weightie and laborious calling; and that they studie to be examples to the flock in word and conversation, in charity and spirit, in faith and puritie.

(3.) Seeing that ignorance and profanitie aboundes, and that many are dropping into error and heresie, atheism and apostacie, the servants of the Lord should animate themselves, and put on the whole armour of God, whereby they may be able not onlie to stand in the evil day, but also defeat the workes and wiles of the devill, and pull down his strong holds; that as faithful watchmen they give warning to everie one under their charge to turn from the evil of their wayes, that so they may save both themselves and others committed to them; that as

Synod III. 13th April 1686.

The Bishop's charge.

their difficulties and discouragements aboundes, their zeal, prudence, and diligence may proportionallie grow and superabound, fitting themselves by prayer, reading, and meditation to be able ministers of the New Testament, to feed the flock of God, and stop the mouths of the adversaries, not being afraid to speak with the enemie in the gate.

(4.) That ministers in their publick preachings, according to the prescript of the holie apostles, be grave, sober, and serious, holding forth the form of sound wordes which cannot be reproved, not entangling their hearers in doubtful disputations and vain janglings about words whereof cometh strife; and that they studie to edify them in faith and holieness, in love and loyaltie, in peace and unitie, according to the former Actes again recommended; that the brethren on the Lord's Day instruct their people in a catechetical way in the wordes of our Christian religion both as to faith and manners—and this to be done plainlie and seriouslie, so that people may be better stirred up to consider the import and necessitie of knowing better the necessarie truths, and may be convinced their pastores are in good earnest for the salvatione of their soules.

(5.) That as brethren are to set themselves againes all sinnes, so especiallie against these epidemick evils, such as drunkenness and uncleanness, malice and covetousness, contempt of the Lord's Day and public ordinances, customarie swearing, cursing, and profaning the Lord's most holie name, neglect of familie worship, education of children, and such like. Many have so habituated themselves to these abominations that they are become dead and hardened in them, and have sinned away both the force and conscience of these sinnes. The love of God and the saving of immortal soules should stir up all His faithful servants to reprove and disgrace all these base and abominable vices, which are a staine to humanitie, and a

Synod III. 13th April 1686.

The Bishop's charge.

scandal to Christianitie. And for this end they would of purpose make use of godlie and pungent sermons, fervent prayers, frequent and pathetick and serious admonitions in private to persones guiltie of these eviles, not holding their peace till they have awaked these sleepers, lest they sleep the sleep of death, and that Church censure be more vigorouslie execute against them.

(6.) Seeing the visitation of families and of the sick, the care of the poor, and private catechizing are so proper to promote the ends of godliness, and fit persons to be better proficients in the use of public ordinances, serious diligence is againe and againe recommended as being very special partes of the ministerial duties. And that care be had in celebrating the holie sacrament of the Supper at least once in the year, wherein those who failes are to undergoe such censures as are enacted alreadie or may be furder inflicted, withal it is hoped that ministers will look upon it as no small sin or scandal to deny to the flock of Christ, or be careless of giving that most (edifying) and comfortable feast of His blessed body and blood; but they will witness their love to Christ in that most proper instance which Himself requyres—viz., by feeding His sheep and His lambs.

(7.) Brethren would at the visitation of families to deal with them that they be careful that they neglect not the worship of God in their houses, and that both privately and publickly, that so God may bless them. And they would deal with those of better qualitie to give good example herein to others; as also to be serious with masters of families to see God honoured by those under their charge, and that more than ordinarie care be taken to suppress and extinguish that base, beggarlie, and atheistical sin of profaning God's most holie name, for which He hath said He will not hold guiltless, and

that sinne of customarie swearing and cursing whereunto manie of all sortes are so miserablie addicted. Such would be processed and ecclesiastically censured as other scandalous persones, civillie find according to laws thereanent. Happie now it were if we could serve God and our generation to so good a purpose as, Nehemiahlyke, to banish the language of hell and Ashdod out of our Jerusalem.

Synod III. 13th April 1686.

The Bishop's charge.

(8.) The respective Presbyteries are hereby empowered and ordained to use all diligence in visiting the churches within their respective boundes, so far as they can reach, beginning at such who have most need; and that brethren make conscience in attending these meetings, where both the good of the Church and the reputation of the minister is so much concerned. And the absentees from such visitations, without a relevant excuse as the brethren are well satisfied with—these shall be equallie fined and censured as those who are absent from Synodes.

(9.) To the end that what is ordained or enacted by the Bishop and Synod may meet with the readier performance, it is hereby ordained that within a month after the Synod, the Clerk of the Synod shall transmit to the respective Moderators a perfect double of this Synodical Acte, which the Moderators are to cause be read publickly in their first Presbyterial meeting after the saides Actes comes to their handes, and record it in their bookes that it was soe done, to the end that no brother may pretend oblivion or ignorance; and that the Moderator from tyme (to tyme) enquyre the brethren how they observe the Actes, and that they give ane account thereof at the ensuing Synod.

Debate about seats in the church of Logie.

The Bishop and Synod perceiving by a paper, of the dait April threteen jajvi^{c} fourscore six years, given in be John Dundas of Manner, and John Wordie, commisser of Sterling,

Synod III. 13th April 1686.

in name and behalf of Charles Hop of Hopton, that they have made ane agreement between themselves anent that debate betwixt them about their respective localities for their seats within the church of Logie; and finding that the several provisions of this paper may happlie tend to the disquieting of some others,—they have thought fit, before they would approve thereof, to appoint Mr Gaspar Kellie, Mr John Edmondstone, Mr Robert Kirk, Mr James Menzies, and Mr Alexander Keith, or any three of them, to meet at the kirk of Logie the first day of May next, and to settle that affair, so that none of their adjacent neighbours may have just ground of complaint, and the Synod be no furder troubled.

Register of rents and revenues.

The Bishop and Synod considering how negligent the brethren of the Synod have been in fulfilling the Act of the Synod, on the eight of October 1678, anent the making up of a register for the stipends, rents, and all things specified in the said Act belonging to the several churches—therefore the Bishop and Synod renews the said Act in all points, and ordains the same to be fulfilled by the respective ministers betwixt and the 1st of August next; and Mr John Edmondston, minister at Kilmadock, to receive the decreits of localatie and other emolumentarie richts from the brethren within the Presbyterie of Dunblane; and Mr John Drummond, minister at Monzie, to receive the lyke from the brethren within the Presbyterie of Ochterardor, and the three churches within the Presbyterie of Perth belonging to this Diocese; and to give their report of their diligence herein to the Bishop betwixt and the first of August.

The ruinous churches of Kinkell and Trinity-Gask.

The Bishop and Synod ordains the brethren of Ochterarder that they may delegate some of their number to wait upon and converse with the Bishop at the downsitting of the Parliament, or at some other convenient time, that they may speak with the

heritors of Kinkeld and Trinity-Gask anent the reparation of the two ruinous churches.

Synod III. 13th April 1686.

The brethren of Ochterarder being removed, the Bishop enquyred (*ut supra*).

Mr John Drummond, minister at Monzie, continued Moderator to the Presbyterie of Ochterarder for the next ensuing half-year.

The brethren that examined the Presbyterie book of Ochterarder declares that they find Mr John Philp, minister at Comrie, to have been absent from the Presbyterie four days without intermission. The said Mr John gave reasons for his absence, but they were not found to be relevant. Received a reprehension from the Bishop, and admonished not to be fund in the lyk again, health and strength serving him.

Case of Christian Millar.

Mr David Young, minister at Monzievaird and Strowan, declared to the Bishop and Synod that there is a woman in his paroch callit Crystian Millar, *alias* M'Intyre, wha has committed twice adulterie with one callit Gray, and has brought forth two bairns to him, the one born at , and the other at Dunfermline, and is come back againe to his paroch—who askit advice of the Bishop and Synod what he should do in this business. The said Crystian Millar beand sommondit to this day was callit, and compeared; confessed that all was true that minister said of her, professed her to be verie sorrie for all her sinnes, but especiallie for the sinnes of adulterie, and to be most willing to undergoe any kind of satisfaction. The Bishop and Synod referred the said Crystian to the Presbyterie of Ochterarder, and ordained her to give obedience to them in whatever they shall be pleased to enjoyne her to doe.

Voluntary contribu-

John Smyth, in Newburgh, presented to the Bishop and Synod ane printed Act of Council for a voluntarie contribution

Synod III. 13th April 1686.

tion for New-burgh.

to the distressed people of Newburgh, who has sustained great loss by fire. The Bishop and Synod taking their sad condition to consideration, ordains a contribution to be collected through the whole churches within the Diocese, and to be given to the Moderators of the respective Presbyteries, that they may deliver it to the collectors thereof.

The book of Ochterarder being revysed by the forenamed brethren, was approven.

The brethren of Ochterarder suspends their judgement as to the not revysing of the book of Dunblaine at this tyme, and other things.

Privy censures.

The brethren of Dunblane being removed, the Bishop enquyred (*ut supra*).

Continues Mr Gaspar Kellie Moderator to the Presbyterie of Dunblane until the next Synod.

The Presbyterie of Dunblane is to chuse of their number to preach before the Bishop and Synod at their next meeting.

The Bishop having had a brief discourse to the brethren relating to their holie calling, closed with prayer; and so the Synod was dissolved at this tyme.

SYNOD IV.

At Dunblane, the fifth day of October, jajvi^c^ four-scoire six years—ante meridiem, hora duodecimo (*sic*). Synod IV. 5th Oct. 1686.

The quhilk day the Right Reverend the Bishop preached. After sermon the Bishop and Synod convened. After prayer the roll was called: the absents were Mr Robert Friebairn, minister at Gask; Mr James Roy, minister at Kinkeld; Mr David Young, minister at Strowan and Monzievaird; Mr George Drummond, parson at St Madoes; and Mr Robert Jenkin, minister at Abernethie,—who were all excused for reasones made known to the Bishop and Synod. Absents.

Mr Alexander Young, second minister at Culross, is excused for his absence from the last Synod, for reasones found to be relevant.

The Bishop and Synod ordaines the contribution for the distressed people of Newburgh to be given in to the Moderators of the respective Presbyteries, that they may give it to the collectors appointed for that end. Newburgh.

The Presbyterie book of Ochterardor given by the Bishop to Mr Robert Stewart and Mr James Menzies, ministers within Presbytery books.

Synod IV. 5th Oct. 1686.

the Presbyterie of Dunblane, to be revysed; who were ordained to give in their report thereof at afternoone's session.

The Bishop having concluded with prayer, the Synod was adjourned till five aclock in the afternoon.

Session 2.

At Dunblane, the fift day of October jajvi^c^ four-score six years—post meridiem, hora quinta.

The quhilk day the Bishop and Synod being convened again, after prayer the roll was read, and none of the brethren absent who were present in the forenoon.

The king's proclamation.

This day the king's proclamation, reviving and renewing a former proclamation againe slanderers and leasing-makers, being openly read in face of Synod, and a print thereof given to everie brother within the Diocese, and ordained (as it contains in itself) to be publickly read four tymes in the year.

Privy censure.

The brethren of Ochterarder beand removed, the Bishop enquyred at the rest of the Synod if that they knew or had anything to say anent the lives and doctrine of anie of the brethren of Ochterarder? They answered that they could say nothing of them but good; and the said brethren havend returned, all of them, with their Presbyterie book, were approven.

Brethren of Auchterarder irreverent to their seniors.

Some of the members of Synod declared that some young men, ministers within the Presbyterie of Ochterarder, had behaved themselves somewhat irreverendlie and undeutifullie towards some of the brethren who were older than themselves, both for age and worke of the ministrie. The Bishop having taken the samyne to consideration, desyred the Moderator of

Synod IV. 5th Oct. 1686.

the Presbyterie of Ochterarder, that, at their first Presbyterial meeting, to admonish such brethren that in tyme coming they should absteine from such unbeseeming misbehaviour, otherwyse to shew them that he would advert to it hereafter.

The Bishop and Synod delayed the taking in of the Presbyterie book of Dunblain until the next Synod.

Mr John Edmondstone, minister at Kilmadock, chosen be the Bishop and his own brethren to be Moderator of the Presbyterie of Dunblane until the next Synod.

The Bishop and Synod ordains Mr Robert Kirk, minister at Aberfoile, to give the process of that adulteress within the parish of Balquidder to Mr Robert Stewart, present minister in that parish.

Mr Alexander Ireland, minister at Fossaquhie, is chosen by the Bishop and his own brethren Moderator to the Presbyterie of Ochterarder for the next ensuing half-year.

King's birthday on 14th October to be observed.

The Bishop recommended to all the brethren within the Diocese the observance of the fourteen of October, according to the Act of Parliament, beand the king's birthday.

Anent ministers of Culross.

It is by the Bishop and Synod recommended to the ministers of Culross that they cause search to be made in the records of the Presbyterie of Dunfermline, if that any of the ministers of Culross were united to the Presbyterie of Dunfermline before that umquhyle Mr Robert Colville, sometyme minister of Culross, was, by reason of old age, united thereto; and if not, then the Bishop and Synod are to proceed, as they shall find expedient, in reuniting them to the Presbyterie of Dunblane.

The Bishop recommended to all the brethren within the Diocese the careful and diligent observance of all the former Acts. And withal it is recommended to the said brethren that they neglect not to remind the Act of Synod, made anent the recording of ministers' localities and emolumentarie rights,

Synod IV. 5th Oct. 1686.

renewed and ratified in the last Synod; and as it is set down therein, to have all things in readiness against the next Synod.

The Bishop and Synod ordains Mr Robert Wright, eldest minister at Culross, to preach before the next Synod in Aprile.

The Bishop having had a short discourse with the brethren anent their holie function, closed with prayer and singing of a Psalm; and soe the Synod for this tyme was dismissed.

SYNOD V.

At Dunblane, the twelt day of April, jajvi^{c} eightie-seven—ante meridiem, hora 12 (*sic*). Synod V. 12th April 1687.

The whilk day Mr Robert Wright, minister at Culross, did preach. After sermon the Right Reverend Bishop and Synod convened. After invocation of the name of God by the Bishop, the roll was called. The absents were Mr Robert Friebairn, minister at Gask, who sent his reasones to the Bishop and Synod, which were found relevant; Mr John Drummond, minister at Foulis, and Mr George Drummond, parson at St Madoese, who were excused by reason of sickness; Mr John Tailzeour, minister at Dron, who sent noe excuse at all, neither by word nor writ. Absents.

The Presbyterie book of Dunblane given be the Bishop to Mr John Philp and Mr James Roy, ministers within the Presbyterie of Ochterardor, to be revised; were ordained to give in their report thereof at the afternoon's session. Presbytery books.

The Presbyterie book of Ochterardor given to Mr Alexander Keith and Mr Alexander Williamson, ministers within the

Synod V. 12th April 1687.

Presbytery of Dunblane; were lykwise ordained to give their report thereof at the afternoon's session.

The Bishop having concluded with prayer, the Synod was adjourned to four aclock in the afternoon.

Session 2.

At Dunblane, the 12 April jajvi^{c} eightie-sevine—post meridiem, hora quarta.

Quhilk day the Bishop and Synod beand convened againe, after prayer the roll was read, and none of the brethren absent who were present in the forenoone.

Privy censure.

The brethren of Ochterardor beand removed, the Bishop enquyred at the rest of the Synod if that they had anything to say anent the lives and doctrine of the brethren of Ochterardor. The brethren declared that they had nothing to say of any of them but good. The said brethren beand returned, were approven, with their book.

Absentee from Presbytery.

The brethren appointed to revyse the book of Ochterarder declared that they found Mr John Philp, minister at Comrie, verie often absent. The said Mr John beand present, declared that he was at Edinburgh at these tymes about his lawful affaires. The Bishop recommended the said Mr John to observe the dyets of the Presbyterie better in tyme coming.

The brethren of Dunblane lykwise, with their Presbyterie book, were approven.

Mr Alexander Ireland, minister at Fossaquhie, and present Moderator to the Presbyterie of Ochterarder, is continued Moderator to the said Presbyterie for the next ensuing half-year.

Synod V. 12th April 1687.

Mr John Edmondston, minister at Kilmadock, lykwise continued Moderator to the Presbyterie of Dunblane.

This day the Bishop recommended to all the brethren within the Diocese the frequent use of the Doxologie and the Lord's Prayer; and ordains the Moderators of the respective Presbyteries, at their privie tryalls, to interrogate every brother whether or not they observe the frequent use of the Doxologie and the Lord's Prayer.

Voluntary contribution for the bridge at Newmilns.

This day the Bishop caused give to each brother ane printed Act of Council for a voluntarie contribution for repairing the bridge of Newmilnes.

The Bishop ordained the Presbyterie of Dunblane to delegate one of their number to preach before the Synod at their next meeting.

The Bishop having had a short discourse to the brethren anent their holie function, closed with prayer and singing of a Psalme; and soe the Synod was dissolved for this tyme.

SYNOD VI.

Synod VI. 4th Oct. 1687.

At Dunblane, the fourth day of October, jajvi^c eightie-sewine.

The quhilk day Mr Patrick Bell, minister at Port, within the Presbyterie of Dunblane, preached. After sermon, the Right Reverend Bishop and Synod convened. After prayer be the Bishop, the roll was called: the absents were Mr Robert Kirk, who was excused by the Bishop and Synod; Mr James Irvin, minister at Muthil; Mr David Murray, minister at Blackford.

Absents.

Presbytery books.

The Presbyterie book of Ochterardor given be the Bishop to Mr Robert Stewart and Mr Robert Young, ministers within the Presbytery of Dunblane, to be revised by them; were ordained to give in their report thereof at the afternoone's session.

The Presbyterie book of Dunblane at this tyme was not revysed, because of the absence of Mr Robert Kirk, clerk of the Presbytery.

The Moderator of Ochterardor Presbytery declared that all of them had collected the contribution for repairing the bridge of Newmilnes, according to the ordinance of the Synod in April last.

The brethren of Dunblane Presbyterie declared that some of them had collected the said contribution, and some of them had not done it; but these that had not done it were ordained to goe about it as soon as possiblie they could. Synod VI. 4th Oct. 1687.

The Bishop having concluded the forenoone's session with prayer, the Synod was adjourned to three aclock in the afternoon.

Session 2.

At Dunblane, foresaid day and year.

The quhilk day the Bishop and Synod beand againe convened, after invocacione of the name of God by prayer, the roll was called, and none of the brethren absent who were present in the forenoon.

The Presbyterie (book) of Ochterardor, being revised by the forenamed brethren within the Presbyterie of Dunblane, was approven.

The brethren of the Presbytery of Ochterarder being desired to goe apart, the Bishop enquyred at the rest of the brethren of the Synod if that they had anything to say against the lives and doctrine of any of the brethren of Ochterardor? They answered that they had nothing to say to the contraire, but that they were all verie honest men. And the said brethren being returned again, the Bishop thanked God that he heard so good a report of all of them. The Bishop enquyred at the said brethren if that they had administered the sacrament of the Lord's Supper to their respective congregations this year? The Moderator, in name of the rest, answered that to his certain knowledge all of them had done it. Privy censures.

Synod VI. 4th Oct. 1687.

Mr Alexander Ireland, minister at Fossaquhie, and present Moderator to the Presbyterie of Ochterardor, is continued be the Bishop and his own brethren Moderator to the said Presbyterie till the next Synod.

The Presbyterie book of Dunblane at this tyme (as said is) was not produced to the Bishop and Synod because of the Presbyterie clerk his absence, who was excused because of his bed-fellowe's sickness.

Mr James Menzies, minister at Callendar, present Moderator to the Presbyterie of Dunblane, is continued Moderator to the said Presbyterie until the Synod in April next.

Anent ministers of Culross.

The question being moved by the Bishop and Synod if that the ministers of Culross, as was formerlie ordained, had made search in the old registers of the Presbyterie of Dunfermline if that any minister of Culross had been joined to the Presbyterie of Dunfermline before that Mr Robert Colvill was joined thereto,—the saids brethren answered they had not, but promised to do what they were able to do in that matter against the next Synod. The quhilk space was granted to them be the Bishop and Synod.

Mr John Tailzeour, minister at Dron, appointed by the Bishop and Synod to preach before them at their next meeting in April.

Absent at the close without leave.

The brethren who went away without leave askit and given before the closing of the Synod were Mr George Schaw, minister at Logie; Mr Alexander Keith, minister at Tillicultrie; and Mr Alexander Williamson, minister at Tulliallan,—who at the next meeting are to be censured therefor.

The Bishop having had a discourse with the brethren anent their holie function, closed the meeting with prayer and singing of a Psalme; and so the Synod was dismissed at this tyme.

SYNOD VII.

At Dunblane, the third of April 1688—ante meridiem, hora undecima. Synod VII. 3d April 1688.

The quhilk day Mr John Tailzer, minister at Dron, preached. After sermon the Right Reverend Bishop and Synod convened. After prayer be the Bishop the roll was called. The absents were Mr George Schaw, minister at Logie, Mr Alexander Keith, minister at Tillicultrie, who were both excused for reasons made known to the Bishop and Synod. Lykwise absent, Mr Alexander Young, second minister at Culross, and Mr Alexander Williamson, minister at Tulliallan.

The book of Ochterarder given be the Bishop to Mr Robert Stewart and Mr John Cameron, to be revysed be them, who are appointed to give in their report thereof at the afternoon session. Presbytery book.

The book of Dunblane lykwise given be the Bishop to Mr John Rattray and Mr David Young, ministers within the Presbyterie of Ochterarder, to be revysed by them, and to give in their report thereof at the afternoone's session.

Synod VII. 3d April 1688.

The Bishop having closed with prayer, the Synod was adjourned till four aclock in the afternoon.

Session 2.

At Dunblain, the third day of April 1688—post meridiem, hora quarta.

The quhilk day the Right Reverend the Bishop and Synod being convened againe, after prayer the roll was called, and none of the brethren absent who were present in the forenoon.

Privy censures.

The brethren of Dunblane being removed, the Bishop enquyred at the rest of the brethren of the Synod if that they had anything to say againes the lyfe and doctrine of any of the brethren of Dunblane? The brethren answered that they had nothing to say against any of them. Lykewise the forenamed brethren who were appointed for revysing of the book of Dunblane declared that they find the said book to be verie formall, whereupon both the Presbyterie and their book were approven.

Mr James Menzies, minister at Callendar, and present Moderator, is continued Moderator to the Presbyterie of Dunblane this next ensuing half-year.

The brethren of the Presbyterie of Ochterarder being lykewise gone to the church door, the Bishop having lykewise enquyred about them as he did anent the brethren of Dunblain, the rest of the Synod declaired that they could say nothing against the lives and doctrine of any of the brethren of Ochterardor. So lykewise the foresaid brethren of Dunblaine, who revysed the book of Ochterardor, declaired that they find their Presbyterie book to be in a verie good order.

Synod VII. 3d April 1688.

The saides brethren beand returned, they and their book were approven.

Mr Alexander Ireland, minister at Fossaquhie, and present Moderator to the Presbyterie of Ochterarder, is continued Moderator to the said Presbyterie until the next Synod in October.

Anent the ministers of Culross.

The quhilk day the brethren of the Presbyterie of Dunblaine having renewed their desire in order to the rejoining of the ministers of Culross to be members of their Presbyterie, as was alledgit be them their predecessors had been,—the Bishop and Synod, taking this to their serious consideration, does appoint and ordain, and by thir presents appoints and ordains, Mr Robert Wright and Mr Alexander Young, present ministers at Culross, to use all diligence to get in those registers and all other papers from the relict of the old Presbyterie clerk of Dunfermline that may contribute to the clearing what is asserted and alledgit by the ministers of Culross for not being united to the foresaid Presbyterie, and to produce them before the Bishop and Synod the next ensuing Synod; and in caice the foresaid relict or any other persones whatsomever in whose custodie these registers and papers are, refuse to deliver them up to the said ministers or Presbyterie, they are hereby forthwith appointed and ordained to raise letters of exhibitione against the foresaid persons, and all other legal business requisite to be done. Quilk failzeing, the Bishop and Synod are to proceed to the rejoyning and reuniting of the foresaid ministers to the foresaid Presbyterie of Dunblaine, and noe more to be heard thereafter.

The Bishop ordains the Presbyterie of Ochterarder to chose one of their number to preach before the Synod in October next.

The Bishop ordains the Synod to meet upon the first Tuis-

Synod VII. 3d April 1688.

dayes of Aprill and October hereafter for reasones made known to the Synod.

The Bishop having had a compendious discourse to the brethren anent their holie calling, concluded with prayer and singing of a Psalme; and so the Synod was dismissed at this tyme.

Printed from a copy of the Original Register, transcribed by order of the Synod of Perth and Stirling by

JOHN WILSON, D.D.,
Synod Clerk.

APPENDIX.

NOTE.—*In consequence of the Register having been printed off before the Appendix was completed, the indicial letters at the foot of the page are in some cases inaccurate. But as the page of the Register to which each note refers is in the Appendix prefixed to the note, it is hoped that there will be no difficulty in making out the reference.*

A, *page* 4.

MR JOHN EDMONDSTONE graduated at St Andrews in 1649, was called from some appointment in Dunfermline the same year, and translated to succeed his father at Kilmadock in 1652. He was a man of considerable influence among his co-presbyters, and frequently elected Moderator. Appointed a Commissioner to Parliament in 1663. Died on the eve of the Revolution in 1687.

B, *page* 4.

MR ARCHIBALD DRUMMOND, second son of Mr James Drummond, minister of Foulis-Wester, by Janet, daughter of Mr John Malcolm, minister of Perth. By her there were three sons—viz., 1. John, who succeeded his father as proprietor of Deanstoun; 2. Archibald, here referred to; 3. James, afterwards Bishop of Brechin—and two daughters, one of whom was married to George Drummond, minister at St Madoes. Archibald was settled in Muthil prior to 1649, and, like many of his co-presbyters, having been concerned in the "Unlawful Ingadgement," and having signed the "Divisive Supplicatione," he was cited to appear before the visitors appointed by the General Assembly to inquire into the scandals within the bounds of the Presbyteries of Stirling, Dunblane, and Auchterarder, and by them was deposed from the ministry in 1650. The sentence of

deposition was removed by the Presbytery in 1654; and although the Synod did disapprove "of the informal, sudden, and rash way" in which the Presbytery had proceeded, and "ordained the Moderator sharplie to rebuke them in face of the Synod therefor," nevertheless, having heard Mr Drummond himself acknowledge the equity of his sentence, and declare his penitence for his offences, they did allow him the liberty of preaching, and "continued his mouth opened to exercise his gifts where he suld have opportunity." In the following year he was admitted minister at Blackford, and thence translated to Auchterarder in 1656, which had become vacant by the translation of his brother James to Muthil. He died in 1680, and was buried in the chapel at Innerpeffrey.

Page 6.

Mr John Murray had been settled as minister of the united parishes prior to 1639. He is said to have been descended from the family of Tullibardine. He seems for years to have been in an infirm state of health; and in 1656 an application was made by the Presbytery to the Synod for a colleague. The Synod appointed a committee to inquire and report; and at a subsequent meeting (16th Oct. 1656) "requirit the Presbytery to appoint ane helper to Mr John Murray, minister of Kinkell, and to give ane accompt of their diligence thereanent at the next Synod." October 11, 1643—having brought a complaint before the Synod that "his kirk of Trinity-Gask was wanting ane roof, and thereby likely to decay, the Synod ordained him to pursue the heritors according to the laws of the kingdom, for putting ane roof thereupon, as he sall be answerable to the censure of the Kirk, and to report his diligence to the next Provincial." On the 13th April 1648, "Mr John Murray his diligence anent his putting in execution the ordinances of the former Assemblies against the heritors. . . . The said Mr John producit ane lettre from his advocate, bearing that he had entered ane process against the heritors, who had suspended his charge, and that the process was yet lying before the judge ordinary not discussed." The Synod approved his diligence, and appointed a visitation to be held at Trinity-Gask for the purpose of considering the expediency of enforcing the repairs on the said kirk.

Again, in October 12, 1659, "the Synod ordains the Presbytery of Ochterarder to use diligence to get ane helper to the ministrie at Kinkell, and to deal with the heritors of the parish to effectuate the same speedilie."

After further negotiation Mr Murray agreed to give up whatever proportion of his stipend the Presbytery might be pleased to fix, and a helper was appointed accordingly.

11th October 1660.—"The Synod being informed at the censure of the Presbytery of Auchterarder that Mr John Murray, minister at Trinity-Gask and Kinkell, when he celebrate the Holy Communion did, in the verie time of action, vent scandalous expressions—to wit, when bread was wanting, he said, 'Is the

bread done alreadie? I coft three loaves'—and yet the people sat still at the table till they sent to a brouster-house for more bread. The said Mr John being possit thereupon, confessit that they wanted bread. For the trial of which scandal, and lykewise for getting ane helper to Kinkell, and doing other thing relating to the gude of these kirks, the Synod doe ordain the Presbytery to have a visitation of the same, giving them power to try the said scandal, and censure accordingly, and use diligence for getting ane helper to Kinkell, and to do everything else for the gude of these kirkes."

12th April 1661.—"Report made by the Presbytery of Auchterarder that they visited the kirk of Kinkell, and did exactlie try the scandals alledged against Mr John Murray, minister there, expressed in the Act of the last Synod, and that nothing considerable was found to be laid to his charge of that alledged scandal at the celebration of the sacrament of the Lord's Supper. Report also made that the said Presbytery did use diligence anent ane helper to Kinkell, and had made good progress therein. Ordains them to proceed, and use furder diligence thereanent, until they get it effectuate, and report."

He died in December 1662, aged about 71, leaving three sons and two daughters, one of whom married Patrick Murray, founder of the family of Arbennie.

C, *page* 6, and Z, *page* 166.

Donald or Daniel M'Vicar or MacInviccar, A.M., son of Malcolm M'Vicar of Inverary, took his degree at Glasgow in 1650; was admitted minister of Aberfoyle, 17th September 1660. He was a good Gaelic scholar, and in 1663 was appointed "to enquire after a minister having the Irish tongue, he having more acquaintance with such than any of the brethren." He was very irregular in his attendance at Church courts, which might have been accounted for by disaffection to the then dominant party, had it not been that a different cause is specified in a minute of Synod (11th October 1676), which, after stating that Mr M'Vicar had not met with his brethren of the Presbytery of Dunblane for some years bygone, goes on to say, "the said Mr Donald pretends to be owing several sowmes of money to creditors, for which his creditors have taken out caption against him." His ecclesiastical superiors, however, seem not to have been satisfied with his excuse; for a committee was appointed, with instructions to procure from him "a list of his debts, and the persones to whom he owes them," with a view to effecting a reasonable settlement: "and in case the said Mr Donald shall not freelie (as he ought) mak reasonable offers for satisfying his creditors, or in case he pretend any other unjustifiable reason of his absence, and shall not comply with the Presbyterie in everything they shall think just and reasonable—both for payment of his debts, and preventing his withdrawing from their meetings in the future—then they are hereby authorised and required to proceed to censure, and report their diligence to next Synod."

At this time it was no easy matter to apprehend debtors, or even to deliver letters in form of law near the "clachan" of Aberfoyle. In 1671 a letter of caption having been issued against Graham of Duchrae, the officer intrusted with it had some difficulty in finding an opportunity to put it in execution. At last, having learned that Duchrae was to have a child baptised at the kirk of Aberfoyle, he proceeded thither with a strong party, all well armed. At the bridge of Aberfoyle they met the laird and his party, including the minister (Mr M'Vicar) and the elders of the parish. On the officer presenting his writ, and telling Duchrae to consider himself his prisoner, the laird cried, "What dare ye do?" and vowed that, if he ventured to lay a finger on him, he would "kill the one half of his party and drown the other."[1] The officers of justice were glad to escape with their lives.

Mr M'Vicar appears to have had several *aliases*—as, besides his Christian name being entered in the records of Synod sometimes as Daniel and sometimes as Donald, his surname, as given in a minute of the Presbytery of Dunblane, of date August 8, 1683, appears on the sederunt as "M'Vicar *alias* Boyl," and elsewhere as Macinvicare or Boil.

D, *page* 8.

Thomas Lindsay, M.A., son of Mr Thomas Lindsay, minister of Walston, in the Presbytery of Biggar, graduated at Edinburgh in 1639; was ordained, and admitted helper and successor to Mr James Pearson, minister of Dunblane, in 1653; was appointed Dean of Dunblane after the re-establishment of Episcopacy, as appears from the minute of Synod, 18th October 1663, which bears that "Mr Thomas Lindsay, minister, and present Dean of Dunblane, preached this day, and in the absence of the Bishop did moderate." Again (11th April 1671), "The Bishop at his going to Glasgow, being uncertain of his returning, did leave with the Clerk of the Synod ane paper under his owne hand, giving warrande to the Dean to preside in his absence." His co-presbyters, however, seem to have been either dubious or jealous of his delegated authority, as appears from their minute resolving "to waive the meeting synodically for that time." He seems to have been in bad health and in some pecuniary difficulties before his death, which took place on the 3d of February 1673. His son Thomas was, on the 14th of October 1668, "chosen bursare to the Diocese, by mutual consent of both the Presbyteries," p. 66.

Page 9.

Andrew Rynd, M.A., son of Mr Robert Rynd, minister of Longforgan, and grandson of Mr William Rynd of Kinnoul. He graduated at St Andrews in

[1] Domestic Annals, ii. 309.

1615, was admitted minister of Alva in 1623, and was translated to Tillicoultry in 1632. He was a member of the Glasgow Assembly in 1638; was excused for non-attendance, October 1663, "by reason of his age and other impediments;" was in infirm health in 1669, and died 20th September 1673. His name appears in Wodrow's roll of ministers who were turned out of their parishes in 1662 for nonconformity to Prelacy.[1]

"Absents," *page* 9.

At such a time of discord and division, when opinion ran high and men's minds were greatly divided, it is not surprising that there were some, both ministers and elders, fain of an excuse from attendance on Church courts. Strict regulations were passed from time to time, with a view to enforce greater regularity. For example, in October 1649, the Synod enacted that "for the better observing and keeping of provincial and presbyterial meetings, if any minister within any Presbytery of the province sall hereafter be absent, either from provincial or presbyterial meeting, without lawful excuses, or yet sall desert the said meetings after they have come to the samen without leave, that they sall be rebukit and admonishit for their first fault; and sall be humblit on their knees before their respective judicatories for their second fault; and sall be suspendit for their third fault. Concerning the censure of ruling elders who sall be absent from provincial or presbyterial meetings, the several ministers sall deal seriouslie with their ruling elders for exact keeping of said meetings; and in case of absence, that they be gravelie admonishit; and gif after admonition they sall be found absent three several days without a lawful excuse, they sall be cited to the presbytery or provincial, and be there sharplie rebukit; and gif after rebuke they sall again be found absent three several days, they sall be suspendit till they evidence their repentance; and gif they sall be found to despise the said censure, by not seeking to be relaxed therefrom, they shall be deposed from their eldership in the face of the congregation."

In April 1653 the Synod found it expedient, "upon grave and weighty considerations," to appoint a day of solemn private fasting and humiliation among the members for their lamentable divisions, and to seek the Lord, that He would be pleased to bless their meeting, and give them more unanimity among themselves. When the day of meeting came, "the brethren following did pray *per vices*, and exhort on the several places of Scripture after markit—viz., Mr William Menzies on Lamentations, v. 16, 'The crown is fallen from our head: woe unto us, that we have sinned!' Mr Harry Livingstone on Micah, vi. 3, 'O my people, what have I done unto thee? and wherein have I wearied thee? testify against me.' Mr John Craigengelt on Psalm cxxxiii. 1, 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' Mr William Weemys

[1] Vol. i. p. 328.

on Daniel, xi. 16, 'But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.' Thereafter the Moderator closit with solemn prayer, and so brak up the Assembly." Considering the time and circumstances, it cannot be said that the humiliation was uncalled for, or the texts inappropriate; but a more violent breaking up awaited the Synod at their meeting in the year following. "Ane English officer callit Lieutenant Belvine, the governor of Ballantoune for the time, having a party with him, commandit the Assembly to dissolve, affirming he had power to that effect from his superior officer. Being desirit by the Moderator to show his order, and from whom he had it, he refusit both, and called for his party to use violence if they sould not presentlie dissolve, and did remove some by violence. Against which violent interruption the Moderator did protest, as contraire to the liberties of the Kirk of Scotland, and that it sould not be prejudicial to the Assembly to meet again at their ordinary time, or sooner, when they sould be called thereto. After which, prayer being had by the Moderator, the Assembly dissolved." In this way Cromwell for a time closed the doors and put a stop to the wranglings of the Synod of Perth and Stirling. The man who had dismissed a Parliament and disbanded a General Assembly, was not likely to be deterred from his purpose by the protestations and appeals of a provincial Synod.

Page 11.

James Forsyth, M.A., was minister in 1638, having acquired his degree at the University of Edinburgh in 1624. In 1637 he gave ten merks towards erecting the library in the University of Glasgow. In April 1656, in the privy censure of the Presbytery of Auchterarder, the Presbytery are appointed "to take notice of Mr James Forsyth, minister of Monzie, his carriage, who is lying under some scandal, as is reported;" and in October following, the Presbytery reported "that they had visited the kirk of Monzie, and fand nothing against him; but that the people of his congregation were weel satisfied with him." This scandal had reference probably to the unhappy divisions of the period, between Resolutionists and Protesters. He was present at a meeting of Synod in October 1660, and was translated to Kinross in 1665. He demitted in 1679, and died in 1683, leaving a son, minister of Clackmannan.

E, *page* 13.

Mr Alexander Pitcairne was promoted from being a regent at St Andrews, and admitted in 1656. Refusing to comply with the Act 1662, which declared that all ministers who had been admitted under the Act 1649 should have no right to their stipends, unless they obtained presentation from the lawful patrons,

and collation anew from the Bishop of the Diocese, Mr Pitcairne was deprived, and the church declared vacant. But although deposed, he continued to live in the parish, and preached to all who had the courage to wait on his ministrations. Deputations were frequently sent to deal with him for not attending the courts of the Church, but without effect. At last, in 1678, the Bishop and Synod, considering that though his conduct "had been connived at for many years bygone, he had nevertheless begun of late to do things very disorderlie, which, if continued in, might prove of dangerous consequence to the order and peace of the Church," resolved to institute proceedings against him, which resulted in his being at last obliged to leave the parish. Wodrow says, "This year (1682) the Rev. Mr Alexander Pitcairne, who by good providence has been minister at Dron near Perth for many years, was forced to leave his charge. He was indeed an eyesore to the Episcopal clergy in that county. After he had sitten many citations to remove, the Marquis of Athole came and turned him out. I hear no further accounts of this worthy and learned minister, who is known through the Reformed Churches by his writings—only I find Holland was the place of his shelter, where he continued until the Liberty, when he with many other worthy ministers returned home from their exile."—Book iii. 390.

He was restored to his former charge after the Revolution. The first minute of the Presbytery of Perth after that memorable event is curious, and deserves to be quoted. It is as follows:—

"At Perth, the 30th day of July, 1690 years.

"Mr Alexander Pitcairne, minister at Drone, having now returned to the exercise of his ministrie there again, by virtue of ane Act of the Convention of Estates of this kingdom, ordaining ministers that were outed from their ministrie in 1662, when our Presbyterian government was overturned and Prelacie introduced, and are yet alive, to return now to their former charges; and the said Mr Alexander Pitcairne, being at the foresaid time Moderator of this Presbyterie, doth now again, with the hearty consent and approbation of the brethren present,

TAK' THE CHAIR."

So it is recorded in the Presbytery book. He did not long continue in Dron, having been appointed Principal of St Salvator's College at St Andrews in 1691, and died as Principal of St Mary's College there in 1698.

Page 14.

JAMES ROW, M.A., son of James Row, minister of Kilspindie, and grandson of the celebrated John Row of Perth, the talented and zealous coadjutor of John Knox. He obtained his degree at Edinburgh in 1618, was settled in Muthil in

1635, and was a member of the memorable Assembly of 1638. He took an active part in all the ecclesiastical proceedings of that stormy period. He accompanied the expedition into England in 1641, and was a member of "The Presbytery with the armie," which exercised an important influence on the counsels of the military leaders. In April 1641, his wife, Margaret Stirling (a daughter of Stirling of Ardoch), submitted "to the Synod a bill complayning of the brethren of the Presbyterie of Auchterarder and Dunblane, that they will neither relieve her husband, serving in the armie, nor pay his charges. Both Presbyteries declare that they are content to contribute proportionally, according to their number within the division, and for this effect they promise to convene shortlie, and tak order both for his relief and maintenance."[1] In October 1643, notice is taken of a *fama* against him, of tampering with the Malignants, of which Lieutenant-Colonel Hamilton was said to have been the author; but he, on being applied to, said "he knew nothing of Mr Row but what was honest." He did not long, however, escape the censure of the dominant party, being deposed in 1645 for a similar offence. He petitioned the Assembly repeatedly that his sentence might be removed, but was refused.—(Assembly, 1648, 113.) "We were troubled," says Principal Baillie in a letter to Mr William Spang, of date 26th June 1648, "with the opening of the mouths of deposed ministers. Poor Mr Patrick Hamilton, in the very nick when the Assembly was to grant all his desires, was rejected by his own unhappiness. He had let fall out of his pocket a poem too invective against the Church's proceedings. This by mere accident had come into the hands of Mr Mungo Law, who gave it to Mr James Guthrie, who read it in the face of the Assembly, to Mr Patrick's confusion. Also, when the Assembly was to have at last, after three or four years' refusal, shown favour to your old colleague Mr James Row, Mr Patrick Gillespie and his own cousin did so far mar him upon tacit surmises, as I suspect of small importance, that it is like he shall never be permitted to preach." However, he again applied to the Commission, and was remitted by them to the Synod, who (10th October 1650), "taking into consideration the reference from the Commission concerning Mr James Row, appointing him to repair to the Presbyterie of Auchterarder and Provincial of Perth, and report from them testimonials of his carriage since his last testificate; and having seen the testimonial of the Presbyterie of Auchterarder, declaring his conversation and carriage since the time of his deposition to have been without blemish, and having also heard himself express (his penitence) to their satisfaction and contentment,—do declare and testifie that they know nothing contrarie to the said testimonie of the said Presbyterie, and therefore do earnestlie recommend him to the Commission of the General Assemblie, for opening of his mouth."

The sentence of deposition was accordingly so far removed that Mr Row was again permitted to preach, but not restored to his parish. The Assembly having passed an Act prohibiting and discharging ministers who had been deposed for

[1] Synod Record.

Malignancy from being reponed to their former parishes, Mr Row was only put in "a capacitie to receive a call," and to exercise his gifts as an expectant. In October 1652 the Synod "seriously recommended him to all Presbyteries within the province, for the employment of his gifts within vacant kirks, and speciallie to the Presbytery of Stirling." He was settled at Monzievaird in 1655, as successor to Mr William Weemys, who had been translated to Dron in 1653.

In 1661 a grant of £50 was made to him by Parliament, on account of the sufferings he had undergone in supporting the royal cause. In 1667 he was successful in getting a new church built at Enoch for the accommodation of the united parishes, as appears from the following Act of the Privy Council:—

"Mr James Row, minister at the united kirks of Strowan and Monzievaird, pursues his parishioners for building him a kirk. The Lords recommend him to the Bishop of Dunblane, to consider the situation of the parish, and where it may be most conveniently built. Upon this report they ordered it to be built at Enoch, to serve for both parishes, and ordains the heritors to stent themselves for that effect; and declared that if it were not built betwixt and Whitsunday 1668, that then they appointed the present kirk of Strowan to be the place of worship for both parishes in all time coming, and ordains public worship to be performed in the meantime as formerly."

On the 20th of January 1669, "The Earl of Perth and others, heritors of the united parishes of Monzievaird and Strowan, gave in a petition bearing that their minister obtained a decreet upon January 29, 1667, ordaining a new kirk to be built for both parishes at Enoch, unless the parishioners had anything to object. The Lords, after considering what was proposed by the heritors, ordains the kirk of Strowan to be the only parish kirk, and modified 200 merks to the minister for expense on attendance on this action." And on the 21st July 1669, Mr Row produced to the Presbytery "ane Act of the Synod to cause the Lairds of Monzievaird, Ochtertyre, Fordie, Clathick, Aberlednock, and others, to cum to the kirk of Strowan, as now the onlie parish kirk."

September 8, 1675, a minute of Presbytery is to the following effect: "This day the brethren, knowing certainalie that Mr James Row has latelie solemnized the marriage of John Toisoch of Monzievaird and Jean Campbell, though saids parties have never been so much as once proclaimed, and the said Mr James, for anything known to the brethren, having no warrand therefor, ordains Mr James Row to be advertised by Mr James Drummond to be present the next Presbytery day." At that meeting Mr Drummond "declared he had given no advertisement to Mr James Row, in respect he was not in the country." No further notice of the case is taken in the minutes. Latterly Mr Row fell into bad health, and was frequently excused for being absent from Presbytery on account of sickness or inability to travel. In April 1680 a "conjunct minister" and successor was appointed to him, and his name does not thereafter appear in the record. His only publication seems to have been "The Pockmanty Sermon," preached in St Giles's Church, Edinburgh, in 1638.

Page 20, and N, *page* 68.

Mr Andrew Rollo or Rollock, a younger son of the first Baron Rollo of Duncrub. Mr Rollo was previously minister of Dunse, and had been deposed in 1638. Being afterwards reponed, he was again deposed in 1649 by the General Assembly, for favouring the Malignants, and "subscriving the divisive supplication." On expressing his penitence, his mouth was opened by the Synod in October 1652, and an extract given him, "as his warrant to exercise his gift where Divine Providence sall offer him ane call according to the Acts of the Kirk." Having been called to Dunning, where the family influence was strong, he was settled there in 1653.

He brought with him from the Synod of Merse and Teviotdale ample testimonials of his sober, humble, and Christian carriage. But his social habits and free manner of life do not seem to have suited the stricter standard of his new brethren. A *fama* having arisen affecting his character, the Synod, on 16th April 1657, "posit the Presbytery if they knew anything thereof, and enjoined them to make enquiry."

A Presbyterial visitation was accordingly held at Dunning for the purpose of inquiring into certain scandals; but the Presbytery found that "nothing was proven against Mr Rollo that deservit any other censure save that they did gravely and seriously admonish and exhort him to circumspection in his carriage for the time to come; in special, that the Lord's Day be conscientiouslie keepit by himself and his elders, and to be careful to shun going into ale-houses, and to be faithful and diligent in censuring and suppressing of drunkenness and haunting of ale-houses on the Lord's Day."

During Mr Rollo's incumbency, the belief in witches was universal, and the prosecution of them—which had greatly abated—revived more keenly than ever in the fervour and fanaticism of that excited period. The superstitious feeling of the age made not only the ignorant multitude, but venerable judges and reverend divines, look upon every solitary or eccentric old woman as in league with the arch-deceiver. Dunning, of course, shared in the common delusion. If local tradition may be relied on, one unhappy creature suffered condign punishment during the time of Mr Rollo's ministry. A monument still stands on the side of the road from Dunning to Auchterarder, bearing the inscription, "Maggie Walls, burnt here as a Witch, 1657." But as there is no reference to her case in the ecclesiastical record, there is room to hope that she may not have so suffered, and that the parish may be free from the guilt of abetting her punishment. The same year, however, in which she is reported to have been put to death, another parishioner was reported to the Synod as dealing with familiar spirits—and by them referred to a visitation to be held at Dunning, that he might be censured as they found cause. The visitors reported that "they had censurit Johnne Gothrie, charmer, with suspension from the sacrament of the Lord's Supper, and all other benefits of the Church; and ordeint public intima-

tion to be made thereof from pulpit in the churches of Donyng and Gask; and warning to be given to all personnes to forbear any conversing with the said Johnne, as a person not worthie of Christian fellowship."

Mr Rollo's lot was cast in checkered and eventful times. He had seen Prelacy renounced, and Presbytery re-established, to be again abjured, that Episcopacy might be restored. He had been an Episcopalian, a Presbyterian, a Covenanter, a Resolutioner, and again an Episcopalian. He had seen the monarchical form of government superseded by the Commonwealth; and again the Commonwealth abolished, and the banished king recalled to occupy his father's throne. The king had not long assumed the reins of government when he issued a proclamation announcing his firm resolution "to interpose his royal authority for restoring the Church to its right government by bishops;" and Episcopacy, thus introduced by arbitrary authority, was forced upon an unwilling people. In the southern and western counties, the opposition to the new system was all but universal—nearly 300 ministers leaving their attached people and pleasant homes, rather than be guilty of what they considered a violation of a solemn covenanted engagement. But the change was little felt within the bounds of the Presbytery of Auchterarder. Mr Rollo and his co-presbyters unanimously conformed to the *new régime*, and attended the monthly exercise or meeting of the brethren under the Episcopal form of government, as he had done under Presbytery. He continued to exercise his ministry for several years after the Restoration, and died in May 1668, aged about 62. He married, first, Isabella, daughter of Mr David Lindsay, Bishop of Edinburgh; second, in May 1654, Ellen Oliphant, gudwif of Woodend, in the parish of Madderty; and third, in June 1659, Ellen Mercer, sister to the Laird of Clevage, who was married to Ann, Mr Rollo's sister.

The last notice of him in the "Presbytery record" is of date July 2, 1668, as follows: "The Presbytery, considering that the kirk of Doning is now vacant, through the decease of the Right Reverend Mr Andrew Rollo, late minister there, appoints Mr Archibald Drummond to preach at the said kirk betwixt and the nixt day."

"Readers," *page* 32.

It is prescribed by the First Book of Discipline that "in the churches where no minister can be had presently, must be appointed the most apt men, that distinctly can read the common prayers and the Scriptures"—cap. iv. sect. 4. Immediately after the Reformation, when a sufficient number of Protestant ministers could not be had, it was usual for one minister to have the charge of several parishes, with a reader under him at each. For example, in 1567, Mr John Hammyll had charge of the parishes of Dunning, Auchterarder, Aberuthven, and Kinkell, with readers under him—viz., David Murray, at Auchterarder; Alexander Murray, at Kinkell; Thomas Dunnyng, at Aberuthven; and John Gray, at Dunning.

It was the duty of the readers to assist the minister in various parts of his work, particularly in reading the lessons from the Old and New Testaments, and the prayers contained in the Book of Common Order—or Knox's Liturgy, as it was called—remodelled upon the Service-book of Geneva, and sanctioned by the General Assembly in 1564, which ordained that "every minister, exhorter, and reader shall have ane copy of the Psalm-book lately printed in Edinburgh, and use the order contained therein at prayers, marriage, and ministration of the sacraments" (Calderwood, ii. 284). The following seems to have been the mode of conducting public worship: The first or warning bell was wrung at 7 A.M.; the second bell was rung at 8 A.M. for the reader's service, as it was called, when the people assembled, and, on entering the church, engaged for a brief space in private prayer. The reader then took his place at the lectern, and read the prayers from the Book of Common Order, and in some places also the Creed and the Ten Commandments. He then gave out large portions of the Psalter to be sung by the congregation, ending with the Doxology, or *Gloria Patri.* Next he read the portions of Scripture prescribed for the day, both from the Old and New Testaments, going through in order the several books, as required by the First Book of Discipline. Then the whole congregation joined in singing another psalm, and this ended what was called the reader's service. The third bell then rang, when the minister entered, and, after a short private prayer for illumination and assistance, preached a sermon, and thereafter invited the people to join with him in prayer, when he either read a prayer from the Book of Common Order prefixed to the Psalter, or conceived one in like spirit suitable for the occasion. Then after sermon, exposition, or exhortation, he either read the prayer in the Book of Common Order, or in his own words prayed for a blessing on the preaching of the Word; for the Church universal; for the churches in his Majesty's dominions; for the Royal Family; for the particular congregation; and for all afflicted in mind, body, or estate,—concluding the whole with the Lord's Prayer and Creed, after which another psalm was sung, when the congregation were dismissed with a benediction.

This usage or order of public worship was followed from the Reformation till 1645, when the General Assembly passed an Act approving of the Directory for Public Worship drawn up by the Westminster Assembly, and ordering it to be "carefully and uniformly observed and practised" in every church in the kingdom. There is no Act expressly setting aside the Book of Common Order; but being thus superseded, it gradually or naturally fell into disuse, and the Westminster Directory became of primary authority—so much so that, probably owing to some diversity of practice prevailing among those who had reluctantly "conformed" at the Revolution, the General Assembly, under date April 10, 1705, "seriously recommends to all ministers and others within this National Church the due observation of the Directory for the public worship of God," as "approvin in the year 1645."

F, *page* 37.

John Drummond. — The Presbytery of Auchterarder being the land of the Drummonds, the number of ministers of that name who held livings within the bounds prior to the Revolution is not a little perplexing. There were a Thomas and a David at Crieff, a William at Comrie, a William at Stragath, a David at Muckhart, an Archibald at Auchterarder, a James at Muthil, a John at Monzie, another John at Foulis, another at Crieff, besides an Edward at Callander, and John, an expectant.

G, *page* 42.

Mr John Philip was settled at Comrie prior to April 1668. At a visitation of the parish on 3d June 1669, the elders certified that he "preached sound and edifying doctrine twice every Lord's Day; that he catechised regularly every week, except seed-time and harvest; and, for aught they knew, visited the sick, especiallie when they were prayed for publicly in the congregation, or when he was sent for to see them." He was deprived on the 17th September 1689 for not reading the Proclamation and refusing to pray for their Majesties William and Mary; but, like many other ejected ministers in Jacobite districts, he continued to officiate in the parish for many years after the re-establishment of Presbytery.

In April 1693 the Synod drew up "ane account of the grievances within the province," in which complaint is made that "there be among us many of the Prelatical persuasion, who have been deprived by their Majesties' Privy Council, or deposed by Church judicatories for gross scandals; who, notwithstanding, do intrude themselves upon vacant churches," &c. Then follows a list of the names of the ministers who had been guilty of such irregularities, among whom is specified Mr John Philip, in the parish of Comrie.

H, *page* 49.

Mr Robert Kirk was translated from Balquhidder. He was the son of a predecessor in the cure, whose "house, corn, books, and hail guids were destroyed by the cruelty of the rebels," and who had also been put to great charges in obtaining the Kirk rights and emoluments, "having spent his whole patrimony and his wife's tocher, amounting nearly to XI^{M} merks, in his law proceedings against a strong party of cruel and barbarous Highlanders, and in educating his family of seven sons, two of whom were in the ministry." His son Robert was educated at Edinburgh, and graduated there in 1661. He afterwards studied theology at St Andrews, and held the bursary of the Presbytery of Dunblane in 1664; was admitted to Balquhidder in the same year; and translated to Aberfoyle in 1685. He was "a man of good parts," the author of the first

complete Gaelic Psalter, published in 1684; appointed to turn the Doxologie into Irish metre; and superintended the edition of Bedell's Irish Bible for the use of the Highland population of Scotland. He was also the author of a curious work entitled 'The Secret Commonwealth; or, an Essay on the Nature and Actions of the Subteranean and Invisible People, the Elves, Fauns, or Faries, and the like, among the Low Country Scots, as they are described by those who have the Second Sight.' He outlived the Revolution, and died 14th May 1692. The following marvellous account of his death is given in 'Dom. Annals,' ii. 363:—

"When walking in the neighbourhood of his manse, Mr Kirk suddenly dropped down in a fit on a mound that was designated by the country-people 'a fairy knowe,' and died soon after. The belief spread among the superstitious that he had not died, but had been carried off by the fairy folks, with whom he was so familiar. In support of this belief, a report went abroad that he had appeared in person to a near relative, informing him that he was not dead, but a captive in Fairy Land, and that he would appear at the baptism of a child of which his wife had been delivered after his removal; and that if his friend, so soon as he appeared, should have the presence of mind to throw his sword or dirk over the apparition, he would be freed from his thraldom and restored to the land of living men. The story bears that he did appear accordingly, but his friend was so dumfoundered that he failed to do as directed; and so the spell remained unbroken, and Mr Kirk had to return to drie his weird in Fairydom."

Page 49.

James Campbell, A.M., son of Mr Colin Campbell, one of the ministers of Dundee; took his degree at St Andrews in 1633; admitted in 1640, on a presentation by Sir Patrick Hay of Pitfour, as appears from the following minute of the Presbytery of Perth, of date 4th October 1640: "Compeared the Laird of Pitfour, who presented Mr James Campbell to the parsonage and vicarage of St Madoes, requiring the Presbytery to try the said Mr James Campbell, and, upon his sufficiencie, to receive and admit him to the said kirk. Mr Campbell brought a testimonial from the Presbytery of Dundee, with a particular missive, recommending him to the Presbytery." He was removed for privy censure, and "approvine in life and doctrine, 25th September 1667;" and the parish had become vacant before the 15th January following.

Page 49.

William Spence, A.M., after graduating at St Andrews 1654, became schoolmaster of Abernethy; was admitted to trials for licence before the Presbytery of Perth, 21st September 1659; obtained a testimonial to the Bishop of Dunblane, 23d May 1664; and was admitted minister of Glendevon soon after. For a

time he was regular in his attendance upon Church courts, and submissive in all respects to his ecclesiastical superiors; but having got new light on the points then in dispute, on the 3d of October 1678 he gave in to the Presbytery a paper which brought him into trouble and led to serious consequences.

The following is an abstract or summary of said paper, and of the proceedings which followed thereupon:—

After declaring "what was evidently manifest to any man who doth not wilfully shut his eyes, that this poor afflicted Church is at this present time labouring under sundry grosse corruptions, and a horrid defection from its first purity," he called upon the Presbytery to concur "in a joint and harmonious resolve upon a draft of a testimonie against the evils of these times, and in making a united supplication to those in authority for a reformation of those corruptions wherewith the Church is alreadie infected, or in danger to be infected with."

Then follows an enumeration of the evils complained of, viz.:—

1st, as to doctrine—"That the pernicious tenets of the Pelagian, Arminian, Latitudinarian, and Popish errors, and the dotage of the Quakers and other enthusiasts, . . . are broached afresh in this Church, and, without any notice or censure, are professed, preached, and propagated, to our great shame and reproach.

"2d, That the pure Gospel way of spiritual worship was not kept pure and unadulterated from a mixture of human inventions, and that private essays were made to introduce or impose upon this Church an unwarrantable liturgie of unsound and useless form.

"3d, That there was a fearful neglect of Church discipline.

"4th, That Church government, and everything belonging to the outward policie of the kingdom of Jesus Christ, required to be reformed, according to the first mould and pattern thereof.

"5th, That the loose spirit of atheism, prophaneness, and ungodliness reigning in all the corners of the kingdom required to be zealously curbed.

"6th, That every hopeful means ought to be used for healing the dreadful differences that prevailed."

At a special meeting of Presbytery, in which the Bishop was present, Mr Spence craved that his paper might be returned to him, that he might advise better thereanent, which crave was granted, and a committee appointed to confer with him "from time to time, until he should get full satisfaction of everything that was his scruple."

Mr Spence afterwards having refused to confer with the committee, or to attend meetings of Presbytery, on the ground that "he had some scruple anent the authoritie and constitution of the Presbytery, and, before he had greater clearness, he could not keep their meetings," the Bishop, with the advice and consent of the Presbytery, did "suspend him from the exercise of his ministerial functions, aye, and while the next ensuing Synod, or that he give satisfaction for

the faults foresaid; and at the same time intimated to him that out of the tender regard they had for him a conference was yet to be kept with him on the morrow. Lastly, it was appointed that in case Mr Spence did not give satisfaction, he should be summoned to the next Synod, to receive furder censure, according to the demerits of his fault."

The case having been brought before the Synod on the 8th April 1679, and Mr Spence having craved to be excused for not compearing, "on account of ane aguish distemper which had seized on him," the Synod appointed a committee, with full power to consider the whole matter, and determine therein as they shall see cause. On the day appointed (22d May 1679) Mr Spence compeared; and the Bishop, after reminding him of the tender and forbearing way in which the Presbytery had dealt with him, and the slowness of their proceeding towards any sentence, called upon him to declare whether he was prepared to depart from the paper as given in by him? Mr Spence having replied that "as yet he had no clearness to pass from his paper, the Bishop, at the desire of the committee, asked him his opinion of the present established government of the Church, and if he was willing to continue in the communion of his brethren?" Mr Spence answered that "he did not think the present Church government agreeable to Scripture rules, and that at present he could not undertake to answer whether he would continue or no." The Bishop, at the desire of the committee, asked him if he would condescend upon any persons who had been guilty of the errors specified in his paper? Mr Spence replied that "his design in that paper was not to become informer against or accuser of any particular persons. He thought the things were notour enough." Whereupon the Bishop and committee, being of opinion "that the foresaid paper, published and given in by Mr Spence, was contrived and adhered to for advancing some private interest against the unity and peace of this Church, and that he was the more hardened therein by the late execrable murder of the Bishop of St Andrews, and the expectation of a Revolution to follow thereupon;"—also, "The Bishop and committee, finding to their great grief that they were under a necessity to proceed furder against so unruly and unreasonable a member, did desire one of their number to pray for direction and assistance in so important an affair; which being ended, . . . the Bishop and committee did unanimously vote that he be deposed from the holy ministry, . . . but out of kindness to him, delayed the intimation of his sentence until the 20th of June, that he might yet upon his repentance expect their favour." "No sooner was the sentence intimated, but the said Mr Spence, with some signs of choler in his countenance, drew forth a paper and gave it to the Bishop, which paper, on being read, was found to be 'A Protestation against the Sentence of the pretended Bishop and Synod of Dunblane, passed against him.' . . . Whereupon the Bishop desired Mr Spence to retire but a little, and he would be called back to hear the committee's mind thereanent. But he, with great disdain, replied that he was no more under their jurisdiction; and so was going towards

the church door, when the Bishop ordered the beadle to carry him to the baillie's house, and desire the baillie to keep him safely there, until he should find caution to answer before any competent judicatorie for the gross accusations contained in said paper."

At the meeting of Synod, "Mr Spence, being called, compeared, and was asked if he adhered to the railing accusations contained in his Protestation? He said that he appeared as a prisoner to satisfie his bond, which he had given when he was in prison, and desired to be exonered from any furder pursuit, pleading the Act of Indemnity." He was allowed till next day to think upon it, with certification that, if he appeared not, the Synod would then proceed to excommunication. On the morrow Mr Spence neither compeared nor sent any excuse; and the Bishop and Synod appointed the Presbytery of Auchterarder, after citing Mr Spence to appear before them, to proceed to execute said sentence.

13th April 1680, the Presbytery reported to the Synod that they had caused their beadle to give Mr Spence citation, but "had not brought ane execution thereof to the Synod, because the officer could not write nor subscribe it; for the whilk neglect the Synod were not well satisfied." At last, after three several citations, sentence of excommunication was ordained by the Bishop and Synod to be intimated from every pulpit within the bounds of the Presbytery on the first Sabbath of January 1681.

It has been thought desirable to give a detailed account of this case, as it is the only one of the kind recorded in the Register, and also because it shows how discipline was exercised and the government of the Church carried on at that troubled period. Whatever may have been done in other Dioceses, Bishop Ramsay and his presbyters cannot be accused of dealing harshly or of showing any want of forbearance towards their nonconforming brother.

But Mr Spence soon after had to undergo a severer ordeal. Having attached himself to the unfortunate Earl of Argyle, in the capacity of private secretary, he was, after the execution of that nobleman, on the supposition that he was acquainted with the accomplices and designs of his patron, put to the torture, with a view to extort from him some of the facts and circumstances of which he was supposed to be cognisant. He endured the boot with great fortitude, and disclosed nothing to the satisfaction of his examiners. Whereupon they resolved to put him to a more exquisite torture, while his crushed and mangled limbs were still aching, fresh from the ordeal to which he had been subjected. By an order of Council still extant, he was handed over to General Dalziel, who was "recommended to cause such of his Majesty's forces as shall be found most trusty, to watch the said Mr William Spence by turns, and not to suffer him to sleep by night or by day." Bishop Burnet says he was kept from sleep by this new species of torture for eight or nine days and nights, but still maintained a resolute silence. His tormentors next resolved to try another method for bringing him to make confession. They inserted his thumbs in little screws of steel, which

wrenched and twisted them with excruciating agony; and on his friends assuring him that his testimony could do no harm to any one, as the Government were already in possession of any information he had to communicate, he at last gave way, stipulating for an official assurance that his testimony would not be used against himself, nor against any person delated by him. When in a state to be removed, he was sent a prisoner to Dumbarton Castle, and allowed liberty within the walls. He survived the Revolution, and his sentence of deposition being declared null by the General Assembly of 1690, he officiated first at Kinross, and afterwards for a time in his old parish of Glendevon, from which he was translated to Fossoway in September 1691, and died there in 1715, in the 80th year of his age, after a very checkered and eventful life.

I, *page* 55.

James Drummond, third son of Mr James Drummond of Deanston, minister at Fowlis-Wester, took his degree of M.A. at St Andrews in 1645; was appointed minister of Auchterarder after 1649; thence translated to Muthil in 1655, to succeed his brother Archibald, who had been deposed for being concerned in the "Unlawful Engagement," yet afterwards reponed, and succeeded James at Auchterarder. His name first appears in the Synod roll in April 1656; had the degree of D.D. conferred on him in October 1682; was consecrated Bishop of Brechin in 1684. The following reference is made to the fact in a minute of Presbytery, of date 7th January 1685: "Upon the consideration that Mr James Drummond, formerly their Moderator, was now consecrated Bishop of Brechin, the brethren did delay the same [process] till such time as there was a constant Moderator appointed." He demitted his parochial cure in 1686, and continued in his See till the Revolution in 1688. Subsequently he had his chief residence with the Earl of Errol, and died in 1695, in the 66th year of his age. Keith says of him: "'Tis to be said of this prelate that, though he had been promoted by the favour of his chief, the Earl of Perth, then Chancellor of the kingdom, he always showed himself as averse to Popery as any person in the Church." He very frequently acted as Moderator of the Presbytery, by appointment of the Bishop and Synod, and seems to have been a strict enforcer of discipline. For example, at a meeting held on the 29th of June 1670, while he was minister of Muthil: "The quhilk day there was no exercise, in respect of ane great mercat at Auchterarder, and ane great tumult of people within the kirk-yeard. The Presbytery being informit that James Watson, within the pariche of Muthil, did prophane the Sabbath-day in ane extraordinary manner, by beating of his neighbour, and striking of his beast hard by the kirk; and also it being ane communion-day, did imediatlie after the said fact repair to the tabill, and prophane it by partaking of the sacrament of the Lord's Supper with the rest: and being convict thereof by the kirk, the Presbytery has ordained him to satisfy for it in sackcloth."

K, *page* 61, and MM, *page* 204.

Mr Robert Friebairne, son of Mr John Friebairne, minister at Maderty, by a daughter of Mr Ninian Drummond, minister at Kinnoull, through whom he was connected with many noble and distinguished families—graduated at St Andrews in 1635; was proposed for Muckhart in 1643, but rejected by that parish on the ground that "he had not been duly leeted in terms of the Act of Assembly 1638, and was attempted to be intruded on them by the Presbytery against their will." He was settled in Gask before 1647, when his name appears for the first time on the roll of Synod. After the Restoration, Mr Friebairne, having conformed to Episcopacy, continued to hold office under the new form of government, and was regular in his attendance on the courts of the Church. He was highly esteemed by his brethren, and frequently elected by them to act as Moderator of Presbytery. In other Dioceses it was customary for the Bishop to appoint some one to preside at the exercise or monthly meeting of the brethren; but Leighton, with characteristic liberality, allowed the brethren of each Presbytery to choose their own Moderator, as they had been in the habit of doing in the former time under Presbytery. Mr Friebairne died in 1688, having been more than forty years minister. Latterly, though able to give frequent attendance on the meetings of Presbytery, he had been in infirm health, and for many years before his death had a helper or colleague. His son, Mr David, was the first who acted in that capacity, *vide* p. 260.

Page 61.

David Littlejohn, A.M., studied at St Andrews, and obtained his degree there in 1650. He was admitted to Blackford prior to 1660; and having conformed to the change of ecclesiastical government, he continued minister there until his death in 1683. He was buried at Blackford, and a tombstone erected to his memory is still legible. His son John held the Presbytery bursary for several years, and on the 16th September 1686, he "produced a testimonial of his proficiency and good behaviour at the new colledge, and had his testimonial approven" as qualified for licence. When the Leightonian Library was instituted, he was appointed the first keeper of that institution.

L, *page* 62.

Thomas Foster or Forrester, M.A., graduated at Glasgow in 1638, ordained and admitted in 1651. Although he conformed to the new order of ecclesiastical government after the Restoration, he seems not to have been very cordial in his attachment to it. A minute of 14th October 1668 bears that "itt is ordained that Mr Thomas Foster, minister at Kincardine, be rebuiked, both by the Presbyterie and the Synod at their next meeting, because of his goeing away

from the Synod before due tyme, and that without libertie asked and given." He resigned his charge prior to 6th June 1682, probably on account of the Test, and died in 1709.

O, *page* 78.

The "important business" which took Leighton to Edinburgh at that time was the prosecution of his favourite scheme for accommodation or comprehension, by which he sought to combine Presbyterians and Episcopalians under a kind of modified Episcopacy. After repeated conferences between some of the leading men on both sides, the well-meant but in the circumstances impracticable scheme came to nothing. Dr Burnet, who was himself an agent in the matter, says, "The Episcopalians thought that if it took effect, and the Presbyterians were to be generally brought into churches, they would be neglected, and their people would forsake them; and the Presbyterians thought it was a snare, and the doing that which had a fair appearance at present, and was meant only to lay that generation to their grave in peace, by which means Episcopacy, that was then shaking over all the nation, would come to have another root and grow again out of that" (i. 376).

"Perambulation," *page* 79.

It is worthy of notice that several of the plans devised in the seventeenth century for rectifying ecclesiastical arrangements have only been practically carried out in our own time. For example, there are reports as to several meetings and perambulations of the districts of Glenalmond, Strathallan, Norrieston, Logiealmond, and Path of Condie, with a view to erection of churches and parishes in these localities: and also proposals for the erection of a Presbytery of Kinross; and for division of the Presbytery of Dunkeld into two, having their seats at Kinclaven and Logierait respectively.

P, *page* 81.

Mr George Murray, M.A., translated from Monzievaird to Foulis in 1645, graduated at St Andrews in 1633; was a member of the Commission of the General Assembly, 1645, 1647, and 1649; was the only member of the Presbytery of Auchterarder reported to the Synod as not satisfied with the Public Resolutions. In April 1646 he and Mr David Drummond gave in a report in regard to a *fama* against Mr James Row, minister at Muthil, who was with the army in England, against whom it was alleged that he was corresponding with the Malignants. After inquiry, they reported that, "At Newcastle they had tried all means to come to the truth of that matter, but could find nothing; and further, that they had inquired at Lieut.-Colonel Hamilton, who was alledged the first author of that report, who declared upon his word of honour 'that he knew no-

thing concerning Mr James but honesty, and that it was ane malicious calumnie without ground.' With all which the Assemblie rested satisfied, and appointed the samyn to be inserted in the Register." Mr Murray was very irregular in his attendance on Church courts, and seems to have had considerable difficulty in making up his mind to conform to the new system of ecclesiastical government. Nothing but the leniency and forbearance of the tolerant and peace-loving Bishop saved him from Church censure. In April 1664 he was "excused by letter" —that is, he sent in an apology for non-attendance; and at the suggestion of Leighton, "it was agreed and enacted that the brethren within this Diocese who as yet has neither keepit Presbyterial nor Synodical meeting, that for the samen end they may be exhorted and spoken to, either by the Bishop himself or by some of the brethren;" and in October following, when the roll was read, "some of the brethren being absent, of whom particular ministers was excused by their letters sent to the Bishop, as Mr George Murray, minister at Fowlis, who sent ane letter to the Bishop acknowledging the present Government, and was found to be relevant." Soon after this he fell into bad health, and in 1669 the Presbytery appointed a meeting to be held at Fowlis for the exercise of discipline, as Mr Murray was "for the present so far under sickness, that he was not able to discharge any part of his ministerial duties." His infirmities continuing, the Presbytery in August 1671 "received ane letter from the Bishop, recommending to their care the provyding of ane helper to Mr George Murray. In obedience thereto, they appointed their rev. brothers, Mr James Row and Mr Gilbert Murray, to goe to Fowlis and acquaint Mr George therewith." This negotiation resulted in the settlement of a helper in 1674. Mr Murray died the year following, leaving two sons and one daughter.

Q, *page* 81.

Archibald Moncrieff, A.M. (son of Mr Archibald Moncrieff, minister at Abernethy, a son of Sir William Moncrieff of that ilk), graduated at St Andrews 1614; admitted to Dollar, 1619; presented to Abernethy in 1634 by Viscount Stormount, with consent of Mr Andrew Murray of Balvaird, and admitted by Alexander, Bishop of Dunkeld. But the Bishop having acted without the knowledge and concurrence of the Presbytery, the brethren refused to acknowledge Mr Moncrieff as a co-presbyter, and resolved "to complain to the Judge Ordinarie for remeid." The Synod declared that the Presbytery had been hardly used, in their consent not being sought to his admission, but held the admission valid. He subscribed the Solemn League and Covenant, along with all his co-presbyters, in 1638—a minute of the 21st March in that year bearing that "the Covenant with God is renewed by uplifting hands immediately after sermon publicly in the kirk, and subscribed on parchment." A visitation of the parish was held, 9th July 1659, and continued from week to week for twelve sessions—the result

being that Mr Moncrieff was "suspended from his ministry at the kirk of Abernethy;" but reponed by the Presbytery in 1660, on condition "that he gave public satisfaction to the Kirk, and subscribed a bond for part of the salary of a helper." He was present at the last meeting of Presbytery before the restoration of Episcopacy, and then "approvyn in life and doctrine." He died in 1671, in the 77th year of his age and 52d of his ministry.

R, *page* 145.

Gasper Kellie, A.M., studied at Edinburgh, and took his degree there in 1664; licensed by the Bishop of Edinburgh, 1670; ordained and admitted, 1674; appointed Dean of Dunblane soon after; deprived at the Revolution for not praying for William and Mary; opened a meeting-house near the Fountain Well in Edinburgh, and preached there until 1717, when he was prohibited by the authorities.

S, *page* 153, DD, *page* 182, and EE, *page* 183.

Richard Duncan, A.M., graduated in Edinburgh in 1667; was licensed by the Bishop of Edinburgh in 1673. On the 1st July 1674, "a letter was delivered to the Moderator *in judicio* by Mr Richard Duncan, expectant, in order to the entering of him for trials to the kirk of Kinkell." He was taken on trials accordingly, and ordained and admitted prior to 11th November 1674; was in good repute for some years, but came to a sad and untimely end. On the 13th July 1681, he was libelled by the Laird of Machanie and others for immoral conduct, and gross and scandalous misdemeanours, and deposed before the 1st of February following. Afterwards, the remains of a child having been found in the manse, buried under the hearthstone, he was tried as an accessory to the murder, condemned to death by the Stewart of Strathearn, who at that time had the power of pit and gallows, and executed at Crieff that same year. A reprieve having been obtained in his favour, the bearer of it was seen approaching on horseback at full speed by the way of Muthil, but the work of execution was hurried, and the messenger arrived a few minutes too late.

T, *page* 161.

Alexander Ireland, M.A., son of the minister of Kinclaven, was minister in October 1659. He obtained his degree at the University of St Andrews in 1652. On the 27th March 1672, a supplication was presented by John Halliday of Tullibole to the Presbytery, charging Mr Ireland with having, "to the great dishonour of Almighty God, the reproach of the Gospel, the staining of the sacred ministrie, the scandalising not onlie of the people under his charge but of

the whole countrie about, committed several gross and scandalous enormities, and impious acts of oppression, cruel and inhumane striking of some of his parishioners, and particularlie invading some in their awin dwellings under cloud of nicht, contrarie to the laws made against hamesucken," &c., and asking for a Presbyterial visitation to inquire into the charges specified. The Presbytery having appointed a visitation accordingly, Mr Ireland the same day gave in a counter-supplication against Mr Halliday, charging him with having hired men to murder him, and having consulted with familiar spirits, &c.—which charges the Presbytery remitted to the visitation aforesaid. The Presbytery, after examining several witnesses, resolved to sist procedure, and represent the case "to the Lord Archbishop of St Andrews his Grace, that they may know his mind and will anent the said process." The Archbishop appointed a commission to meet at Dunfermline to try the case, who, after examining witnesses, did "unanimously judge that the minister is hugely wronged, which redounds to the prejudice of the whole ministrie, and so thought there was great reason that some effectual course be taken for repairing of his credit." And for this end they resolved to represent the whole process to the Lord Archbishop of St Andrews his Grace. The Archbishop absolved Mr Ireland from all the accusations libelled against him, and ordained this sentence to be read from the pulpit of Fossoway.

The whole case is curious, and seems to warrant the belief that the Laird of Tullibole sympathised with the disaffected party, and that Mr Ireland, being a man of a violent temper, carried matters with rather a high hand. In 1676, he caused one of his parishioners to stand in white sheets before the congregation for attending a conventicle at Tullibole. There was no session 15th March 1685, because the minister was sick of the measles; and no collection gathered on 15th November 1681, because of the uproar made by Mr Ireland and the Malignants, who were seeking to obtrude on the kirk, but were driven back. Being deprived by the Privy Council after the Revolution, he went to Ireland and died there in 1698.

AA, *page* 174.

Mr Robert Stirling graduated at Glasgow in 1663. Having been presented to Glendevon, the Bishop recommended him to the Presbytery to be taken on trials for ordination, 12th November 1679; and having passed the usual trials, he was ordained and admitted on the 6th of April following, when, as the minute bears, "the Bishop and brethren of the Presbytery did proceed to the solemn ordination and admission of Mr Robert Stirling, delivering unto him the Holy Bible, the key of the church, and the bell-tow." At a meeting of Presbytery for privy censures, 30th March 1681, he was present and approven; and the church was vacant on the 30th November following, but the cause of the vacancy is not mentioned. Dr Scott says it was "probably on account of the

Test Act," then rigidly enforced; but Mr Stirling's name does not appear in the list of parishes fallen vacant by ministers refusing the Test, submitted to the Privy Council by the Committee for Public Affairs, as given by Wodrow.

BB, *page* 175, and CC, *page* 180.

David Friebairn, A.M., son of Robert Friebairn, minister of Gask, graduated at St Andrews in 1672. He was for several years Diocesan bursar, having been appointed thereto in 1672, and represented to the Bishop and Synod that diverse brethren had not paid their proportion; and the Bishop and Synod gave their consent that the said Mr David should have freedom, if need be, to pursue by law the persons deficient for payment.

On the 28th of June 1676, "an express was received from the Bishop, desiring the brethren to put Mr David Friebairn to trials in order to his entrie to the ministrie at the church of Findo-Gask, conjunct and assistant with Mr Robert Friebairn." Having finished his trials to the satisfaction of the Presbytery, "the Bishop and brethren did, on the 5th October 1676, solemnly ordain and admit him as conjunct minister with his father in the ministrie of the kirk of Gask—Sir Lawrence Oliphant of Gask, heritor, the elders, and other parishioners, cordially consenting thereto." He was translated first to Auchterarder in 1680; again to Dunning in 1686. Deprived at the Revolution, he opened an Episcopalian meeting in Edinburgh, was consecrated non-juring Bishop in 1722, afterwards elected or recognised as Primus, and died in 1739, the oldest presbyter in Scotland, retaining to the last "some tincture of the old political leaven" (Skinner).

"29th May," FF, *page* 193, and KK, *page* 201.

By an Act of Parliament, 12th and 13th of King Charles II., the 29th of May was appointed for ever to be kept holy as a day of thanksgiving to Almighty God for having put an end to the great rebellion, by the restitution of the King and Royal Family, and the restoration of the Government, after many years' interruption; which unspeakable mercies were wonderfully completed upon the 29th of May in the year 1660.

GG, *page* 196.

Mr John Drummond, son of James Drummond of Cults, graduated at Glasgow in 1659; was Presbytery bursar in 1664; ordained and admitted in 1666; suspended for improper behaviour, 20th April 1670; restored on a petition by heritors and people on 15th December following; survived the Revolution, when he was deprived by the Privy Council for praying for James VII. and refusing to read the Proclamation. Said to have been a person of great learning.

He married a Miss Graeme of Garvock, and purchased the estate of Keltie, in the parish of Dunning, which remained in the family until a recent date.

GG, *page* 196.

John Drummond of Foulis, of the family of Colquhalzie, studied at St Andrews, and was appointed bursar in 1666. The Moderator (December 17, 1673) produced ane express from the Bishop for putting him to his trials in order to his entrie to the ministrie at the church of Foulis, as conjunct and assistant to Mr George Murray; and at a subsequent meeting (February 11, 1674), the Presbytery, considering that "Mr Drummond had given abundant satisfaction in all and every one of the points of the foresaid trials," instructed the Moderator to report so to the "Right Rev. Father in God, James, Bishop of Dunblane," who granted warrant to the Presbytery to serve an edict for his admission, which having been done and no objections offered, "the brethren appointed the Moderator to report their diligence to the Bishop;" and Mr Drummond having been ordained by him, was inducted conjunct minister and successor to Mr Murray, on the 21st of April 1674. He was deprived by the Privy Council, on the 10th October 1689, for not reading the Proclamation of the Estates, and not praying for William and Mary, but praying for the late king, and keeping converse with the rebels. After the Revolution he resided at Broich, and died there in 1695.

LL, *page* 203.

Dr James Ramsay succeeded Leighton. He was for some time minister at Kirkintilloch; thence translated to Linlithgow, and during his ministry there was much esteemed by the Resolutioners, among whom he took an active and leading part. In 1670 he was appointed parson of Hamilton and Dean of Glasgow; and promoted in 1673 to the See of Dunblane. He was the bold and consistent advocate of ecclesiastical reform and political moderation—the friend alike of Burnet and Leighton, to the latter of whom he gave important assistance in his fruitless endeavours to effect a union between the Episcopalians and Presbyterians. His charges to the clergy, especially his first charge, delivered to the Synod 30th September 1673, and his commendation of Leighton therein contained, show how deeply he was imbued with the same spirit. He gave offence to the Court party by taking an active part in drawing up the Glasgow Remonstrance against the Act of Supremacy—by advocating the calling of a National Synod—and proposing the compilation of a liturgy. His conduct on that occasion excited against him the resentment of Archbishop Sharpe, through whose influence a royal letter was sent down, commanding that the Bishop of Dunblane should be translated to the See of the Isles. Bishop Ramsay feeling aggrieved by this arbitrary sentence, he repaired to London, as did also the Pri-

mate, and an angry controversy took place between them. Wodrow records their letters at full length, in order, as he sarcastically says, "to give some specimens of both these Bishops from their own pens."[1] It does not appear how the quarrel was hushed up, but in 1676 Bishop Ramsay was restored to the See of Dunblane; where, as will be seen from the Register, there was no meeting of Synod from April 1674 to October 1676. He was by letters-patent translated to the See of Ross, where he continued to discharge his episcopal functions, until he was deprived at the Revolution. He died at Edinburgh on the 22d October 1696, it is said in great poverty, and was interred in the Canongate churchyard. His first Synod was held September 30, 1673.

Page 208.

Robert Douglas, son of Robert Douglas of Kilmonth, a cadet of the house of Angus. Studied at Aberdeen; licensed about 1650; minister successively at Laurencekirk, Bothwell, and Renfrew; and next presented by his cousin, the Duke of Hamilton, to the parsonage of Hamilton and Deanery of Glasgow. Elected Bishop of Brechin, and consecrated in 1682; thence translated to the See of Dunblane, as successor to Bishop Ramsay, in 1684. He signed an address to James VII., about a month before his abdication of the kingdom, and sat in the Convention of Estates in March 1689. He was deprived the month following, by the abolition of Episcopacy, and retired to Dundee, with a pension from the king of 1000 merks.

In 1701 he declined to ordain a young man recommended by the Earl of Errol, on the ground that, "no one can be preferred to sacred orders until he has first been examined, and found qualified, in regard to his good conversation and literature."[2] He died at Dundee on the 22d day of September 1716, in the 92d year of his age and 66th of his ministry,—"full of piety, as well as full of years."

NN, *page* 213.

The Synod Record of the period, both before and after the Restoration, contains many indications of the troubled and distracted state of the district during the time of Mr Drummond's incumbency. At a meeting held in October 1644, "the brethren of the Presbyteries of Perth and Auchterarder were prevented from being present be reason of the approaching again of the rebells, and bloody crymes of the Irish rebells, under the conduct of the Earl of Montrose; as also of the passage of the armyes of the Lord Marquis of Argyle through the sheriffdome of Perth, in pursuit of the said rebells." In April 1647, "ane application was presented by Isabel Peebles, relict of umquhile Mr Stewart, sometyme

[1] Wodrow, 204-215. Keith's Catalogue, 208. Burnet.
[2] Keith, 208. Fasti, 840. Grub, 312.

minister at Blairinathole, shewing the great losses sustained by her by the bloodie Irishers, in spoyling and burning of her whole goodes and houses, while she was burying her said umquhile husband." Again, in October 1651, "there was no meeting of Synod, seeing it was interruptit through the confusions and difficulties of the time; for in regard of the troubles that occurred at that time, the brethren could noways safelie meet, which is very manifest and notour—the English army overspreading the land, and garrisons being planted in Perth and Stirling, and no safety for travelling, nor libertie for the brethren to convene." And in another minute, "it is appointed that if the people of the countrie sall goe in expedition to the south, there sall be a faste keepit through all the kirks the Sunday immediately thereafter, and to be keepit all the Sundays till their return; and during all the time of these troubles from this day forth there sall be no feast at baptism nor marriage on any Sunday, nor enduring the fast upon any day, because it is indecent and contrarie to the pious and laudable disposition of the godlie to feast and be merry after such manner, while the Church and countrie are in danger and trouble."

At that time the country was suffering from two great evils, pestilence and civil war. There are several allusions in the record to the prevalence of a fatal malady. For example, at a meeting of Synod held at Dunning in November 1647, not a single member of the Presbytery of Dunblane was present except Mr James Pearson, "who declairit that the infection was raging in those bounds." Of the Presbytery of Stirling not one was present, "it being likewise declairit that the infection was lying heavy upon that district."

Reference is also made to the prevalence of superstitious practices, such as witchcraft, turning the riddle, fortune-telling, and supernatural cures. In October 1648, "ane general ordinance was passed that the several Presbyteries within the bounds be careful that all superstitious wells and chapels whereunto people resort may be carefullie abandoned, and diligence used for craving the assistance of the heritors and others within their bounds for restraining the said superstitious resorting, apprehending and punishing of such persons as do resort to such superstitious places, conform to the Acts of Secret Council made thereanent." Again, the following year the Synod appointed "public intimation to be made, discharging all persons repairing to the well and chapel of Struthell, in the parish of Muthil, or to any other superstitious wells or chapels, and denouncing the fearful abominations and superstitious abuses thereat committed. And in case any sall hereafter repair thereto, the Assemblie ordains that the carriers of these persons sall, first, be cited before the Presbytery to confess their sin; and second, sall sit three Sabbaths in sackcloth in the publick place, at the least. And as to the persons who are carried thither, after that they are convinced of the heinousness of the sin, they sall likewise make publick repentance in sackcloth, and be suspended from the benefit of marriage and of the Lord's Supper till their repentance be evidenced. And the Assembly appoints this

censure to be inflicted also on those who have been lately found guilty herein. Concerning the monuments of idolatry which are in the province, and in particular the cross standing in the churchyard of Dunblane, the Assemblie appoints the same to be demolished."

Under the mild episcopate of the tolerant Leighton, the Diocese of Dunblane was comparatively exempted from many acts of civil and ecclesiastical despotism, which at that dismal period vexed and afflicted other portions of the Church. Still there were some who, by discountenancing or opposing the despotic proceedings of those in authority, rendered themselves liable to pains and penalties. Wodrow gives a list of 700 or 800 noblemen and gentlemen upon whom fines were arbitrarily imposed, "without any libel, probation, or pretended crime." The persons whose names are contained in this list are, he says, "as far as I can now learn about them, generally speaking, of the best morals and most shining piety in the places where they lived, and chargable with nothing but being Presbyterians." In that honourable list are found the names of Lawrence Oliphant of Gask, fined £6000; William Oliphant of Forgan, £1200; Lord Ruthven, £4800, &c. And the malcontents were not confined to the higher ranks of society. At a meeting of Presbytery in August 1671, Mr Robert Freebairn desired advice what his carriage should be against certain of his parishioners who contemn the Sacrament and refuse to communicate because of their being at variance with their neighbours, and refuse to be reconciled.

With a view to enforce uniformity, the Synod enjoined ministers in their preaching "to speak against both Malignants and sectaries, that their flocks might not be ensnared to split on any of these rocks, but to guard against them both in their times of difficulty, and be stirred up to give obedience to public orders for the good and safety of the kingdom." Not satisfied with the use of these spiritual weapons, they assessed themselves for the purpose of fitting out a body of men to join the army in defence of the cause they had so much at heart. A minute, of date 16th May 1651, bears that "after prayer there was ane letter presentit to the Synod from the Commission of the General Assembly, desiring that the voluntary contribution yet resting in the several Presbyteries for 'the ministers' regiment' may be speedily paid. The Synod ordained such of them as had not paid to take some effectual and speedy course for paying their proportion before they remove off the town, as they shall be answerable."

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